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Calvinist Contact

An independent Christian weekly

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Photo: C.C. files

Demonstrators overthrow Ceasescu's government in December 1989. Did they know what they were in for?

Current Romanian regime little better than Ceausescu's

Marian Van Til

BUCHAREST — "Despite recent improvements for religious believers," the National Salvation Front (NSF) which has governed Romania since the country's December 1989 revolution "may still be pursuing a more subtle strategy to control the population," reports Ted Okada, Washington correspondent for News Network International.

Indications are that the NSF under President Ion Iliescu is employing Securitate, Romania's secret police, "to manipulate ethnic tensions between Romanians and the ethnic Hungarian minority through ultra-nationalist sentiments," says Okada.

In addition, tensions between Protestants and the Orthodox Church are escalating. Various observers feel there is evidence that the Orthodox Church is in league with the NSF and has condoned violence that has been directed against Protestant (Reformed) clergy.

Uniunea Vatra Romaneasca, "the Romanian Hearth Union," is an organization which "has been recognized as the principle source of the most recent attacks against the Hungarian population in Romania," according to Okada. It also represents "a mixture of anti-Hungarian, anti-Semitic, and anti-German sentiment with a strong nationalism rooted in Romanian Orthodoxy," he adds. It has "increased its influence and targeted cities such as Tirgu Mures (in Transylvania), which have large Hungarian minority populations," Okada's sources say.

According to Eva Blenesi of the Hungarian Human Rights Foundation (HHRF), "There is an Orthodox priest who takes a place at every [Vatra Romaneasca] meeting."

The relationship between Vatra Romaneasca and the Orthodox Church has fed arguments in the West which say that a " 'religious war' is imminent as a possible ethnic Balkanization of Eastern Europe loom on the horizon," reports Okada.

The situation which feeds Romania's ethno-religious tensions is not straightforward, however.

At the local level, "effective ecumenism is being built by leaders among a variety of ethnic Hungarian and Romanian, Catholic, Protestant and Orthodox groups," Okada recounts. For example, recently, long-time dissident pastor Petru Dugulescu, head of (ethnic Romanian) Timisoara Baptist Church held a joint Romanian-Hungarian religious service with (ethnic Hungarian) Reformed pastor (now bishop) Laszlo Tokes at which 10,000 people showed up for 5,000 available seats, notes Okada.

Michael Bourdeaux, British advocate for believers' rights, reports after his recent trip to Romania that he was encouraged by "the level of co-operation between Romanian and Hungarian Christians at the grass-roots level."

Ominous implications

But according to human rights monitoring agencies, the rioting this spring in Tirgu Mures which left six people dead "has produced a more ominous set of circumstances the Romanians and the West must struggle with." That rioting occurred after an attack on the headquarters of the Democratic Alliance of Hungarians in Romania, staged by Vatra Romaneasca. Vatra members were also seen transporting peasants from Hodac Ibanest to take part in the riots, human rights groups have found.

Further violence was sparked in the Trans-Carpathians in July when the body of Reformed pastor Istvan Kolcar was found in Bahe Mare stuffed in a trash can, notes Okada. Kolcar had not long before published a defence of Laszlo Tokes who sparked the revolution (see C.C., Jan. 5 and 19, 1990). In addition, all summer, graffiti and placards accusing Tokes of being a traitor were seen in Tirgu Mures and Alba Iulia. HHRF's Eva Blenesi says Kolcar's death and the anti-Tokes sentiment occurred "with the full knowledge of the militia."

Such state-incited or at least state-encouraged religious clashes work alongside and are interwoven with the ethnic conflicts; according to information obtained by U.S. Congressman Frank Wolf, when the violence broke out, phone calls prompted both sides to move into the streets to protect relatives and friends supposedly in danger. "Many feel that the government had a hand in the provocation," says a former aide to Wolf.

Emese Latkoczy of the HHRF reinforces that view: "Certainly there are more than a few sympathizers in the Securitate; and they've harassed both ethnic Hungarians as well as ethnic Romanians who support the rights of minorities."

See **ROMANIAN SUPER RACE** -- p. 2.

Flora MacDonald new host of faith network's human affairs show

Photo: Peter Cutler; provided by Vision TV

Flora MacDonald, a 16-year veteran of Parliament, will be on the other side of the interview from now on. She is hosting Vision TV's "North South."

Alison de Groot

TORONTO — One of Canada's familiar faces has been added to Vision TV's fall line-up. The Honourable Flora MacDonald is hosting the weekly "North South" human affairs series on Canada's faith network.

MacDonald takes over the hosting duties from Peter Trueman, who has wanted to spend more time on his writing activities, according to a spokesperson from Vision TV. "Peter has done a terrific job for us, bringing his journalistic skills and international interests to the presentation of these stories," says Peter Flemington, the show's executive producer and Vision's director of programming.

"Flora will bring a different type of authority, drawn from her personal knowledge of many Third World leaders, her extensive travels and her well-known enthusiasm for justice and human rights," says Flemington.

Impact on Canada

During her 16 years as Member of Parliament for Kingston and the Islands, MacDonald held three Cabinet positions: Secretary of State for External Affairs, Minister of Employment and Immigration and Minister of Communications. Currently, MacDonald is the chairperson of the recently-formed Commonwealth Human Rights Initiative. In that capacity, she serves as a lobbyist and advocate on issues of human rights injustices in Commonwealth countries.

In August, she was appointed special advisor to the President of the Commonwealth of Learning, an education network linking the 50 countries of the Commonwealth. There she will have special responsibilities in the preparation of programs for women.

MacDonald feels that the tremendous global changes of recent months are a compelling reason to continue the examination of Canada's relationship with the developing world.

"In the years ahead, what happens in the countries of the south — socially, politically, economically and environmentally — will have a profound impact on Canada and other countries of the north. 'North South' will move us further along the road to understanding among countries and peoples. I feel privileged to be a part of it," says MacDonald.

"North South" began its fall season on Sept. 24 and continues to be produced each week from Montreal for cable subscribers.

Thinkbit:

Parties are never voted into office; governments are voted out.

Source unknown

Grey squirrel: symbol of autumn.

In this issue:

Central American missionary Frank Sawyer is also a poet . . . . . p. 10
Jan de Bree has some questions about Dutch Canadian Christian writing . . . . . p. 11
A new book which offers a Christian perspective on labour is almost alone in its field . . . . . p. 12

Romanian 'super race' sought

... continued from page 1.

Latkoczy refers to a chilling document called the "Secret Program Statement," issued Feb. 20, 1990, by Vatra Romaneasca. It states boldly: "Vatra Romaneasca supports the principle that we Romanians can become the sole masters of our homeland if we conduct surveillance on a continuous basis over the existence and activities of Romania's national minorities in all areas."

The statement confirms its support of "the continued existence of the former secret police, the Securitate, because we need competent people to carry out the above-named purpose, that is, people who have been trained to demonstrate absolute loyalty to well-defined goals. Transylvania was always ours, it is ours now, and it will remain ours forever! Unfortunately, this holy Romanian land is still soiled by the Asiatic hordes of Huns, gypsies and other garbage."

President Ileiscu has not condemned the anti-Hungarian attacks. A parliamentary commission that was to investigate was stalled by its chairperson, V. Menzatu, who is known to have ties to Vatra Romaneasca, reports Okada.

Vatra Romaneasca and Iliescu continue, like the brutal former president, Ceausescu, did, to try to eliminate all Jews, Germans and Hungarians from the secret police and the government. "Iliescu has the same strategy as that of Ceausescu. He wants to divide and conquer the opposition," asserts Major General Ion Mihai Pacepa, the former head of Romanian foreign intelligence and Eastern Europe's highest ranking defector.

"The overt and covert support for Vatra Romaneasca by Iliescu and the Securitate — now known as the Romanian Intelligence Servide (SIR) — may continue for sometime," says Okada. And Pacepa issues this sinister reminder and eerie question: "We have to remember that after Ceausescu only 5,000 or so Securitate officers were fired. There are at least 20,000 more. *Where are they?*"

M—E—S—S—A—G—E

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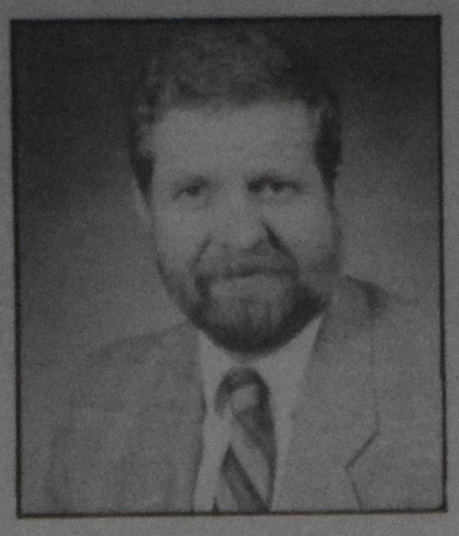

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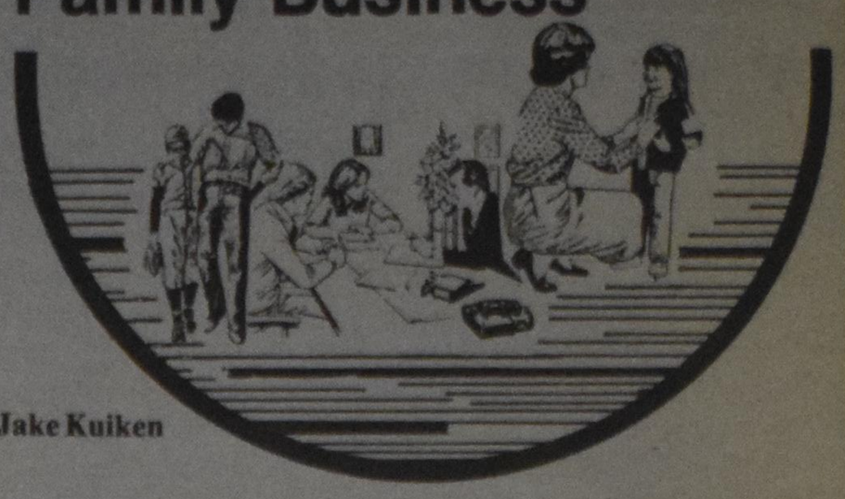


Jake Kuiken

Latchkey children

Possibly as many as a quarter of a million school-aged children, six to 12 years old, regularly go home after school to spend two or three hours alone. Without adequate adult supervision, many of these children are confined to their home with little access to the kinds of activities in which children normally engage.

In some parts of Canada these same children also spend time alone in the morning, before school and again during the lunch hour. Often referred to as "latchkey children," they and their families are finally beginning to receive urgently required public attention, including that of politicians, researchers, social policy and child care specialists.

The term, "latchkey children" was first used in this context in the United States during World War II. Then it described the children who carried keys for the family home on a string around their necks while their parents were engaged in the war effort. Now, especially in the last 20 years, such children have re-surfaced in growing numbers in all parts of North America.

There are clear reasons for the present rise in the number of latchkey children. It can be attributed to the scheduling of work hours by employers, the reluctance of men to assume greater responsibility for the care of their own children, the continuing growth in the number of women participating in the paid labour force and, finally, the need and desire for larger family incomes.

'Self-care'

In some cases the predicament in which these children find themselves has been re-named and is called "self-care." As the term suggests, self-care is a proposal that young school-aged children provide their own care. To help them, a number of well-intentioned organizations and individuals have developed telephone hot-lines, a variety of specialized courses and self-care manuals. They're all designed to help latchkey children cope with being alone. Generally the instruction is designed to provide a sense of security, or else the knowledge necessary in the event personal safety is threatened.

Most of the research into the effects of being left alone has taken place in the United States. In a strictly scientific sense many of the studies are inconclusive. Nevertheless, there is a growing body of informed opinion that points to a wide-spread impact. Children who are regularly left alone are said by some researchers to suffer from "premature life structuring" and in adults a "latchkey syndrome" has been identified.

Premature life structuring, results in lower levels of achievement, increased social and emotional problems, a general distrust of adults and a decrease in the willingness of children to be givers.

Fear, isolation

The latchkey syndrome is found in adults who were left alone as children and is characterized by unusual levels of fear, a sense of social isolation, low self-worth, resentment towards parents and a tendency to enter occupations which require low levels of social interaction. These findings are distinct from the risks, namely that latchkey children feel badly, act badly, develop badly and are treated badly.

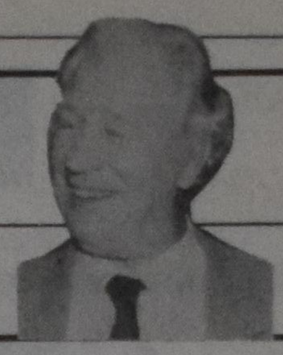
There are alternatives to being left alone. Especially in the last five to 10 years there has been consistent growth in the development of school-aged child care programs in many parts of Canada. Out-of-school care programs, as they are often called, are becoming increasingly popular.

Sometimes in conjunction with daycare centres, family daycare homes (or in separate facilities), out-of-school care is designed to assist and support families by providing care and supervision for young school-aged children. Good quality out-of-school care has as its goal a program that offers an environment similar to that provided by a caring and supportive home.

Many more out-of-school care programs are needed. The federal government is already now preparing its pre-election "good news" plan. Child care is expected to be a major part of that plan. However, it's already becoming clear that the Conservatives are likely to maintain their anti-funding approach and once again propose more tax incentives, especially to big business. As a result, corporate sponsored pre-school programs are likely to be front and centre. As was the case with the National Daycare Strategy, school-aged child care may well be overlooked or even ignored.

Jake Kuiken is a registered social worker who lives and works in Calgary and has spent most of his professional career in child care.

Pressreview



Carl D. Tuyl

The political mood in our land has turned sour like two-week-old milk. The power struggle between the House of Commons and the Senate is not edifying. Politicians use the Constitution like some people use the Bible: to prove their point. Monsieur filled the Senate with Tory cronies as if he were inviting them to a birthday party, the more the merrier, and the Senators used an age-old parliamentary gimmick to stall the procedures. It is as if we live in an apartment building where the neighbours are loudly and continually fighting. At stake is the passage of the GST, a levy which is not only to replace the archaic manufacturers tax, but which will also add seven per cent to the cost of your haircut and your shoe polish.

★ ★ ★

A little known fact is that the Liberal-dominated Senate banking committee was not entirely critical of the GST. The committee's main criticism was that it will take $200 million to collect the new tax. One of its conclusions also was that the tax will be, initially at least, revenue neutral. That means it will not generate extra income for the government. The generally moderate tone of the Senate banking committee raises suspicions about the warlike statements of Allan MacEachen. Will the Senate try to block passage of the bill, or are the Liberals only harvesting some political hay while the sun shines?

★ ★ ★

Ontario's new premier installed no less than 11 women in ministerial office. All of the NDPs who's-who elite were present at the swearing-in ceremony.

★ ★ ★

The United Nations convened a Summit for Children. Monsieur co-chaired the meeting. There were heart-warming speeches but few concrete promises, and especially no mentioning of costs. The press reacted very cynically. Canada's commitment was to refer the matter to Health Minister Perrin Beatty who promised to initiate a Bureau for Children. Reports on the thousands of deaths of malnourished children coincided in the *Toronto Star* with the news that a certain woman required an outlay of $12,000 to maintain her dog.

★ ★ ★

The Christian Reformed Church, which plans to have 400,000 members by the year 2000, is rowing upstream : the *Yearbook of American and Canadian Churches 1990* reports a church membership decline of 150,000 in 1989. Total church membership in Canada according to the yearbook, stands at 16.8 million.

★ ★ ★

The Canadian press gossiped that it cost $7.4 million to maintain the country's seven official residences. The place on Sussex Drive came to $219,000 in operating costs and $23,000 in repairs. I hope Mila Mulroney could get new wallpaper in the dining room.

★ ★ ★

Bloc Quebecois asked to sit together in the House. Well, their request was granted: they all sit in one line, nine abreast. The Speaker of the House (he lives in one of the seven official residences) received 42 new pages into the House. He warned them not to laugh, which might be a bit hard.

★ ★ ★

Anybody have some spare cash? Petro Canada will be for sale shortly.

★ ★ ★

"Deutschland, Deutschland ueber alles!" They sang it all over the land when reunification became a reality. It still makes some people very nervous, and well it should. History does teach some lessons.

★ ★ ★

Having returned from the United Nations Summit for Children, President Bush announced a budget that cuts down rather heavily on support for needy youngsters.

★ ★ ★

The Pope is huddling with his bishops. The declining number of priests is one of the problems under discussion. Bishops now reactivate long-retired priests to serve vacant parishes. Celibacy has never been very popular, but its current popularity is beginning to equal that of the Canadian government.

★ ★ ★

The problems of the Soviet Union are not going away, either. There is no bread in the stores, no meat at the butchers, no soap in the washrooms, no free lunch on Aeroflot, only one-and-a-half per cent interest from the state bank, and no love for Gorbachev and Mother Russia. The latest drive for independence is taking place in Ukraine where people by the ten thousands demonstrate against Moscow.

★ ★ ★

Some political commentators thought that they detected some conciliatory easing up in the speech of President Bush when he stated that if Iraq evacuated its troops from Kuwait, all Middle East problems, including Arab-Israeli tension, would be placed on the negotiation list. There were some nervous tics about that statement in Israel's Knesset.

★ ★ ★

Sad but interesting news from India: the government initiated a job-quota plan which reserved 27 per cent of federal jobs for low-caste Hindus and an additional 22 per cent for the lowest strata of the population. The opposition to the government's intention was immediate and violent. Demonstrators burned themselves alive. Seventy people died in riots, some members of the governing party resigned, and in the end the country's Supreme Court ordered the government to halt the program. I have heard India called the world's largest democracy, but I wonder about that.

★ ★ ★

Gleanings from the personal ads in the Dutch *Telegraaf:* "Will the owner of the horse, Silia, take up contact with 020-310958." "Stutterers invited to an open house, call 020-761196." "Clarence, because you like to work so much I won't pay the rent any longer." "The producers of the NCRV TV program *Rondom Tien* seek contact with parents who experience aggressive behaviour by their children." (They won't be all that hard to find, I imagine.) One more: "The Dutch Catholic Church offers a speed course for priesthood for late callings. Call 05733-2018."

★ ★ ★

And this I heard an elder tell. Someone who brewed his own beer wanted his product tested and sent a sample to a laboratory. He soon received the results of the test: "Dear Sir, your horse is suffering from diabetes."

★ ★ ★

And to prove to you that our curiosity knows no bounds we report this headline from the *Petoskey News Reviews* in Michigan: "Gas changes hands." How is that again?

Carl Tuyl is the Christian Reformed Church's chaplaincy co-ordinator in Canada. He lives in Kingston, Ont.

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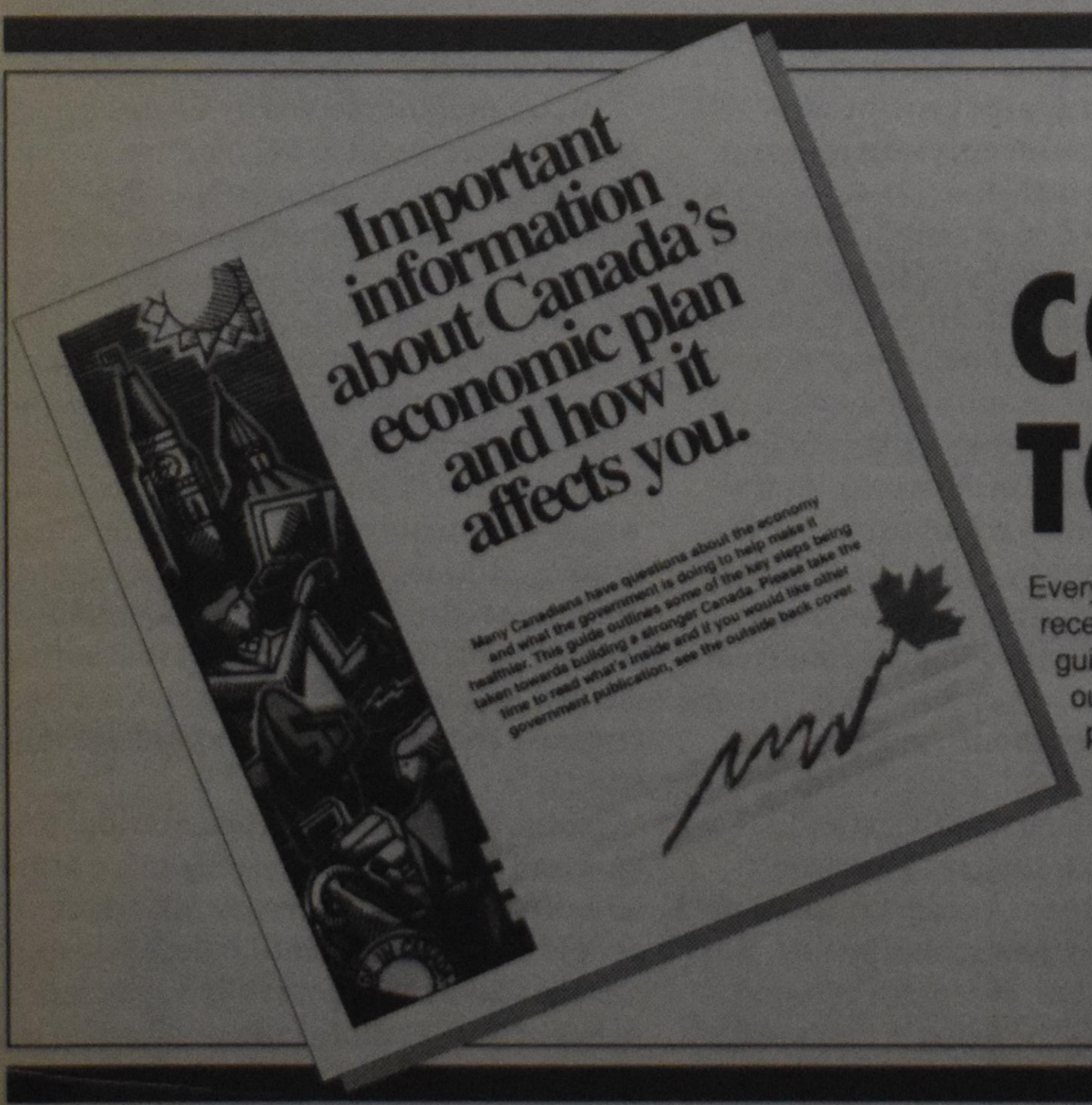
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Editorial

Singles need to be cherished in the family of God

Evangelical Christians are pleased that the Federal Court of Appeals ruled in July that homosexual couples do not constitute a family and thus do not qualify for family bereavement leave under federal laws, reports *Faith Today*. Brian Stiller, executive director of the Evangelical Fellowship of Canada, says "The judgment is a major victory for those who believe in a Christian understanding of the family."

That may be right, but I think we Christians should not be satisfied to stop there, thinking we have taken care of a "singles" problem. I think the church, and society in general, has tended to isolate single adults by denying them access to communal structures and benefits.

Those of us who are family people tend to think that our world is or ought to be made up entirely of families, and if you are not part of a nuclear family you don't count. That feeling is heightened in many Reformed churches whose covenant theology leads them to count membership by families rather than by individuals.

But more and more of the participating adults in our churches are single. They may be widowed or divorced, and increasing numbers of young adults are not marrying or are marrying later because there is less pressure on them to marry.

They tend to be marginalized in church, treated as fringe members. Few singles are given ordained leadership positions. In response they may find it does not come easy to commit themselves to a period of service in the church.

In our society single people are discriminated against socially, in housing, taxes, and in other ways. A wrong response to that, I think, is to accept the excessive individualism found in our society, which assumes and considers right the notion that people do not have a supporting community of family and friends.

We *do* need to affirm singleness as a positive state (we seem to forget that the Apostle Paul did that, too), cherish singles in the church community and give them positions of leadership that fit their gifts. We may be happy that many singles live together for reasons of friendship, convenience and economy. We should be very careful, in our sex-saturated society, not to suspect those sharing homes of sexual relations.

Maybe single people living together do not constitute a family in our way of thinking. But long-term partnerships do not altogether lack family-like characteristics, either. In any case, Christians ought to take a new look at how we can more fully encourage and support adult single people and embrace them in the fellowship of the church.

RVV

Curriculum unmasked

At the start of a new school year, when the children in our families and churches are back in school, we naturally are thinking about the kind of education they receive. Some of our children are attending Christian schools and some are in public schools. In either case the broad context of their schooling is the overwhelming secular spirit of our society, found in officially approved textbooks as well as in public schools.

I've often thought that one of the best investments that churches could make, especially those not served by a Christian high school, would be to pay an educationally qualified person to study the provincially-approved textbooks to identify how religious spirits come through in them.

Biology textbooks deal in certain ways with the origins and changes of living things, a religiously sensitive subject. History textbooks present, often implicitly, some view or other of the meaning of the world and of changes in our civilization, a view which may violate biblical teaching about our place in the world. And we could go on through the various subject fields. Does a certain philosophy of life, set of values, worldview, underlie textbooks in geography, literature, physical science, language study, and so on? Of course.

Especially in public schools, most particularly in high school, students will automatically absorb the worldview and attitudes of our secular society. They won't know what's hitting them, because it all seems so natural and right in their school setting. But in fact it is so wrong that, except for certain obvious facts, they will be living in two worlds that are opposites of each other: their church and family in the one world, and their school and many ideas in the other.

Of great value would be to appoint in each congregation a qualified (and necessarily paid) person to study public school textbooks thoroughly and then regularly meet with students, especially from Grade 7 on. This person could quote from textbooks to open the eyes of students to the ways the religious spirits of our day operate. This "teacher" should also meet with parents and others in the church. And certainly meet with the pastor — it should not surprise us if teenagers find preaching irrelevant if it does not connect with the world that influences them every day.

In communities served by Christian high schools there ought to be community education of this sort done by the schools. Christian schools do much promotion among the churches, but I am not aware of much church education of this kind.

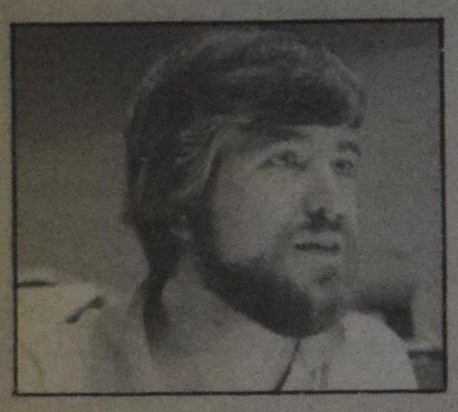
A recent book that does exactly this sort of thing has stimulated me finally to write on this subject. The book is *Curriculum Unmasked*, written by Mark Roques, a British educator who is a graduate of the Institute for Christian Studies. Roques devotes eight chapters to an analysis of (British) textbooks in various subject fields, and then follows that with a chapter on each in which he sketches a Christian response and viewpoint. The book is available from ICS.

I think that this kind of penetrating, focused look and discussion of the religious spirits in school curriculum is overdue in Canada. Young people need help to identify the subtle spirits of our age so they can more fully appreciate the riches of the Christian faith proclaimed in our churches.

Robert VanderVennen

Longer letter

IUST A MOMENT/HERMAN PRAAMSMA



"All keys hang not at one man's girdle." (Old English Proverb)

I'm very fond of doing crossword puzzles. There's a sense of accomplishment when I write in the last word, sit back, and admire all the filled in squares in the big box. There's something limited and do-able about it; even though it's hard, yet it is within reach.

The other side of the coin is the supreme frustration that often is an integral part of the avid puzzler's life. The one word that I can't quite get, the clue that escapes me, the one blank that I keep staring at over and over again. If only I could get that *one* word — then other things around it would fall into place as well! But I draw only blanks, and the puzzle is spoiled.

It always amazes me that where I draw a blank, someone else can often come up with a solution almost instantaneously. I'll say to my wife, "Do you know a five-letter word for ...?" And she'll say, without looking up from her section of the paper, "Oh, how about ...?" And sure enough, more often than not, that does the trick. When I'm tempted to throw in the towel or feel defeated, a simple reaching out to another person can turn things around.

Solitaire not the answer

It's like the old English proverb has it: "all keys hang not at one man's girdle." That saying is first cousin to: "Two heads are better than one," and uncle to the trite but true cliche, "In unity there is strength."

Many people experience life as a puzzle. They break their heads over difficult clues and annoying blanks. Some words are surely filled in wrong and are spoiling the solution to other words. Why?

What does this mean? How can I make it all fit together? Should I give up? And they furrow their brows, clench their teeth and silently go on the attack once more, trying to solve the mystery of their life and what's happening in it.

The sad thing often is that little word *silently*. Silently they struggle with their pains; silently they absorb disappointments; without letting on to anybody they feel lonely and unheard. It is as though some people do expect all keys to hang from their own girdle, as it were. "I've got to solve this for myself, no one can help me anyway. Somehow I'm less than adequate unless I can cope and find my own way. I don't want to admit weakness, I don't want to feel embarrassed, and I'm probably the only one who feels this way ...."

Redistribute the burden

Is it possible that someone else may have the key I am looking for? That another person may know the liberating word that can help me and set me free? Maybe I have a blind spot, maybe communally we know much more than individually. And beyond "answers," it is unquestionably so that there is more warmth in groups than in single struggle, and that shared sorrow is halved sorrow.

You see, I'm not suggesting that all puzzles can be solved if only we confide in others, or that problems will evaporate if we feel free enough to reach out to people close to us. But I am saying that drawing on communal wisdom, love and support can redistribute a burden that can otherwise grow too large to be bearable.

Thought for the week: Are you and I the kind of persons who invite, welcome and model the kind of sharing that may help lift burdens? Or do we reinforce the impression that people better solve their own puzzles?

Paul urges people in Galatians to "bear one another's burdens, and so fulfil the law of Christ." God did not leave us clueless.

Herman Praamsma is pastor of Immanuel Christian Reformed Church, Brampton, Ont.

Scripture *is* absolute

The editorial "Not the Bible alone" (CC., Sept. 14) assigns more importance to Article 2 of the *Belgic Confession* than is warranted by its content. In quoting from Romans 1:20, Article 2 limits the knowledge of God through nature to two things only: "His eternal power and divinity." No more, no less! The article ends with directing the reader to God's holy and divine Word as a better source for the knowledge of God.

Throughout Articles 3 to 7 the *Confession* maintains the authority and sufficiency of God's Word. We read "no one — even an apostle or an angel from heaven, as Paul says — ought to teach other than what the Holy Scriptures have already taught us." The final statement in Article 7, again quoted from the Bible, emphasizes once more the absolute authority of the Scriptures: "If anyone comes to you and does not bring this teaching, do not receive him into your house."

Days as Moses knew them

It is clear that we may not read any part of Scripture in isolation from the rest. To mention an example, in reading the first chapters of Genesis we should keep in mind that the Lord proclaimed from Mount Sinai that he created in six days "the heavens and the earth, the sea and all that is in them" (Exodus 20:8). The Lord repeated this in Exodus 31:16-17 where he told Moses that the observance of the Sabbath was to be a covenant and a sign between him and the Israelites forever. And then again we find added: "For in six days the Lord made the heavens and the earth, and on the seventh day he abstained from work and rested." After reading this may we still think that the six days of creation were not 24 hour days as Moses and the Israelites knew them?

And yes, "we must set aside our individuality, our experience, our knowledge of history and science — in short, our knowledge of general revelation," in other words deny ourselves! To return to the *Belgic Confession* for a moment, we read in Article 7: "Therefore we must not consider human writings — no matter how holy their authors may have been — equal to divine writings;" nor may we put custom, nor the majority," etc. "above the truth of God, for truth is above everything else."

Article 7 continues: "For all human beings are liars by nature and more vain than vanity itself." Let us not forget to include ourselves! With the church of all ages, with the Reformers, with the fathers of the confession we must confess that for us sinners there remains: "grace alone, faith alone, scripture alone," and also "All of scripture!"

Albert Zuidhof
Grimsby, Ont.

Wants 'real leadership' on Natives, none on sex

C.C. has been part of our house for many, many years and no doubt you people know a lot more than I have forgotten.

As for me, in order of preference, I read the last page first because of Pastor Wayne [having been] our pastor at one time. Sometimes there is too much of his poet and literature friends and too little of his own [material]. The editorials are next and the "Peter and Marja are In" column when we get to it.

I have only two concerns:

(1) If you people want to make C.C. last no more than two to three years hence: *do* get very explicit about sex and what is or is not so-called "Christian" in the bedroom — and continue to speak favourably of what the Scriptures call evil.

(2) [Give some] *real* leadership concerning our Native folks. In C.C., August 24, it said, "Canada has deeply abused its Native people," etc., etc. From a local perspective, very much involved with [a Native tribe here], this equals *praat op zolder* (in farm language, B.S.).

Thank you, and I hope I didn't hurt anybody's feelings!

M. Puurveen
Iron Springs, Alta.

C.C.'s values come from institutions, not the Bible

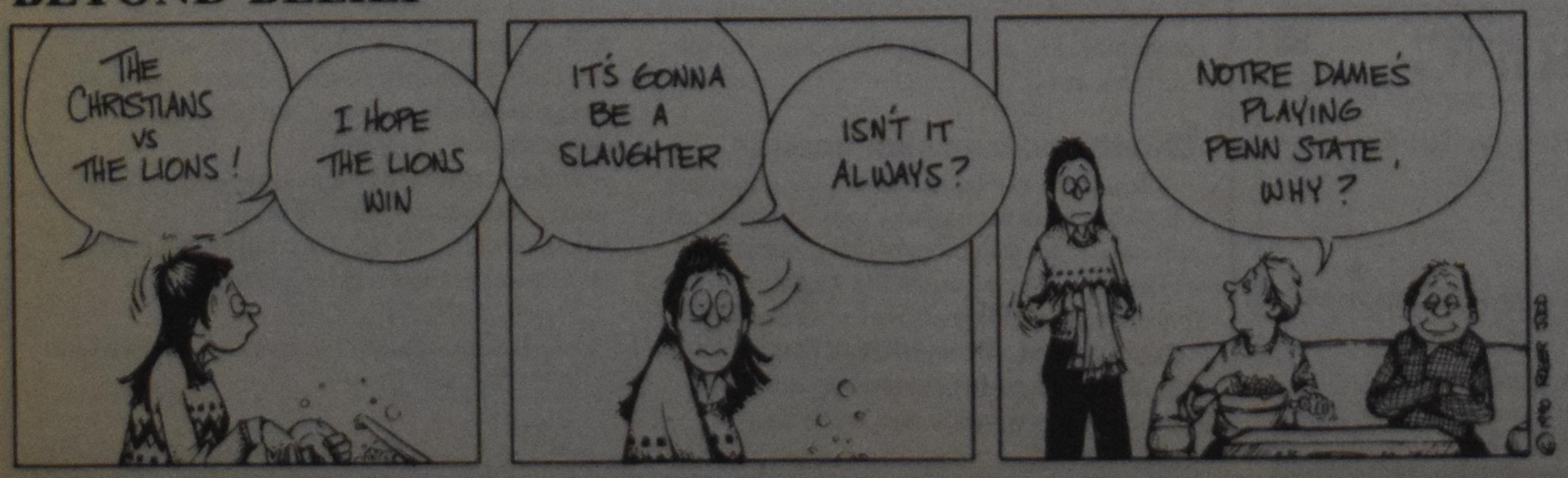
We are sorry to inform you that we no longer wish to subscribe to the *Calvinist Contact* because as a "Christian" paper, we feel it does not base its morals on the Bible, but rather on Calvin College and Seminary values. It will be a sad and frightening day when Calvin and its followers realize that God is bigger, mightier and more *knowledgeable* than they are. Hopefully, we pray, that that day will not be too late.

If the Bible is meant for the simple minded why do we need professors to translate?

With sincere Christian concern,

James & Marj Korvemaker
Wyoming, Ont.

BEYOND BELIEF


THE CHRISTIANS VS THE LIONS!
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IT'S GONNA BE A SLAUGHTER
ISN'T IT ALWAYS?
NOTRE DAME'S PLAYING PENN STATE, WHY?

C.C. successful cupid

Our subscription will never be allowed to lapse. We just celebrated our fifth anniversary on Sept. 21. We met six years ago through an ad in the *Calvinist Contact*.

Thank you C.C.

Chris & Sue Guetter
Clinton, Ont.

Letters

Editorial re: 'general revelation' unnecessarily polemical

Allow me to comment on the recent editorial entitled "Not the Bible alone" by Robert VanderVennen (C.C., Sept. 14). If I understand Bob correctly, he wishes to emphasize the legitimate role of general revelation in our reading of Scripture, and to warn against a positivistic attitude which fails to acknowledge the presence of presuppositions in everyone's reading of the Bible. These are sentiments with which I most heartily concur.

Unfortunately, Bob makes these points in an overtly polemical manner, suggesting that people who sympathize with the "concerned members of the Christian Reformed Church" would disagree. My personal impression is that this is inaccurate; I would guess that most "concerned members," and certainly their theological leadership, would affirm both points. As a matter of fact, I suspect that they would strongly insist on the second point, that our reading of Scripture is not a neutral and uncommitted activity. In my judgment the editorial knocks down a straw man, as so often happens in polemical discussions.

Unqualified assertion

Furthermore, quite apart from this point, the editorial also needlessly inflames the discussion. The title, "Not the Bible alone," is downright provocative in a community that has been taught to hold high the Reformation principle *sola scriptura*, "by Scripture alone." I do not deny that the title can be defended; it is just unwise. To make matters worse, the editorial simply equates our knowledge of general revelation with "our individuality, our experience, our knowledge of history and science."

That kind of unqualified assertion is just asking for another escalating round of the polemical spiral. And then that statement at the end: "Authoritarian people want the Bible to stand 'over' knowledge we get from other sources." This statement can easily be read as suggesting that the Bible does not have supreme authority, and that those who believe that it does suffer from a psychological disorder!

Finally, the editorial avoids the really difficult problems that we face in this area. It is all well and good to point out that general revelation should be acknowledged and that personal presuppositions are legitimate in biblical interpretation; but how do the two relate? Can I simply justify my presuppositions by appealing to general revelation? If not, how can I guard myself against the dangers of complete subjectivism? As I see it, that is the pressing problem with which we are all faced, and which is the very proper concern of many in our churches.

May it please God that our individual and communal reflection on these important matters will not be made needlessly difficult, and that even our disagreements and debates may be edifying.

Al Wolters
Professor of Religion and Theology
Redeemer College
Ancaster, Ont.

Oil not worth dying for

I was disappointed that Mr. Vanderkloet's editorial on the Persian Gulf (Sept. 7) crisis, contained no criticism of President Bush's role. George Bush's reckless saber rattling could have easily helped turn a critical situation into a war.

I do agree with Mr. Vanderkloet that it is a good thing that the U.S. and other countries have united against Iraq. The embargo puts pressure on Iraq, and troops stationed in Saudi Arabia limit further aggression.

However, Bush went too far in demanding that Iraq immediately leave Kuwait; and Bush strongly hinted that Saddam Hussein ought to be removed from power. Furthermore, all indications from the media were that if Bush was sending troops to Saudi Arabia he would very likely put them into action to achieve his goals.

Incredibly, we are now entering October and war has not yet broken out. Fortunately, Bush has read the polls, and listened to the opinions of most countries that want a firm but more cautious approach to the crisis.

Yes, there are things worth dying for, and wars worth fighting, but this crisis isn't one of them. Yes, there are other reasons besides cheap oil for American troops in Saudi Arabia, but still the main issue *is* cheap oil and that is a poor reason to go to war.

Dean McRae
Oshawa, Ont.

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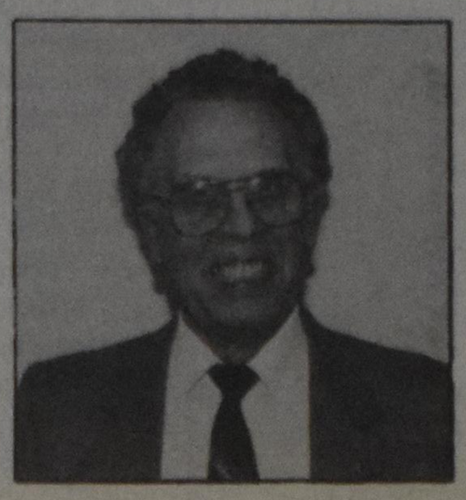

Ed Vanderkloet

There is no neutral ground, but ...

I firmly believe that there is no neutral territory, i.e., an area where the Christian faith is irrelevant. Sin has infected *all* we do and say, and therefore Christ's redemption similarly pertains to *all* we do and say. Christ came to make all things new and we have no right to exclude anything. That's why Abraham Kuyper was right when he stated that there is not an inch of ground of which the sovereign Christ does not say, "It is mine."

But Christ is not only the Redeemer of all things, he is also the Creator and Upholder of all things. We must be careful not to write the creation off as if it is an irretrievable loss. Since God himself did not do that we have no business doing it either.

God still upholds his creation in spite of the mess we make of it. In fact, the only reason we can mess it up is because God has the whole world in his hands. If he didn't we would not even be around. And he keeps sin on a leash, so to speak, so that it doesn't run wild altogether.

If GM makes bad cars it is because of sin; it if makes good cars it is because of God's restraining hand. If this sounds far-fetched, remember that the market — which rejects bad cars — is very much a part of God's restraint mechanism. It seems to me that seeing the free market that way keeps us sober-minded. It prevents us from deifying it (a lesson which many in the Western world still have to learn) or demonizing it (as the communists are learning the hard way.)

Shoddy work an abomination

Christians, however, must make good cars (as well as all other useful goods and services) not out of fear that otherwise the market will reject them, but because God wants us to do so. False weights and measures are an abomination to the Lord, says Proverbs, and that applies equally to shoddy workmanship and shady practices. In the meantime, we should be thankful that God in his providence keeps the shysters and gangsters from taking over.

That's why we are not necessarily called to establish a Christian car manufacturing company or a Christian supermarket. (If it were not so, we shouldn't buy cars or canned milk either.) There is not even a mandate to always establish Christian labour unions or Christian schools. After all, secular unions, despite their awful reputation, have done much good, and public schools, despite their bad record, still teach a lot of good math and English. And the country is still being governed, albeit quite poorly.

Why, then, bother with Christian organizations? We need Christian unions, schools, parties and papers because the action and direction of non-Christian organizations, publications and institutions are so odious that in many instances Christians can no longer responsibly participate.

More than one road

I am aware that there are readers who elevate establishing Christian organizations to a principle, who insist that organizations which are not explicitly Christian are by definition anti-Christian. I understand and respect their opinion but do not share it. They should remember that the Christian labour movement was founded a century ago by people who belonged to non-Christian organizations but left them when they could no longer put up with the growing and overbearing influence of Marxism and materialism.

Indeed, there is no neutral ground. And we must keep in mind that Christian organizations, though born out of principle, should not become a principle themselves.

Ed Vanderkloet is a researcher for the Christian Labour Association of Canada, Mississauga, Ont.

Cinema summaries

Marian Van Til

Narrow Margin

Rated R
Stars Gene Hackman, Anne Archer, James B. Sikking, J.T. Walsh, M. Emmet Walsh
Written and directed by Peter Hyams

What would it be like to have inadvertently witnessed a mob killing, to know that the right thing to do would be to admit what you had seen and testify in court against the killer — realizing that such conscientiousness might very well exact the ultimate price, your life? Why did it have to be *you* that saw the murder? Would you ever feel safe again? Would you ever *be* safe?

Carol Honicutt (Anne Archer) is confronted with such questions in *Narrow Margin* and initially answers them by fleeing from Los Angeles to her brother's remote cabin in the mountains of Alberta.

But L.A. Deputy District Attorney Caulfield (Gene Hackman) isn't satisfied with her answer. When he finds out that Honicutt can actually identify a key mobster as having both ordered the killing and been in the room when the victim (the mobster's own lawyer) was shot, Caulfield finds her, intending to bring her back to L.A. to testify.

Unknowingly, Caulfield leads two of the mobster's henchmen to the woman. Caulfield and Honicutt then make a harrowing escape from the mountain cabin to a VIA Rail train headed for Vancouver. The rest of the film takes place on the train, engrossing viewers in the deadly hide-and-seek game being played by the hunted and the hunters.

Improbable yet real

As with many films of this genre, after it's all over and one stops to think about how the parts fit together, they often *don't* fit. Here and there there are highly unlikely twists and turns which fit nicely into the plot, but not necessarily into reality. (Would a professional hitman fire six or seven shots at nearly point-blank range and actually miss — albeit firing from the top of a moving train? Would three mobsters looking for a man in a clump of trees all head out in the same direction, letting their potential victim escape neatly behind them when they weren't looking?)

Despite such improbabilities, writer/director Peter Hyams knows how to create "real" people and weave them into a dramatic story line, keeping tension high. Perhaps the film's main strength is that Honicutt and Caulfield are not superpeople who whiz and bang through the film performing extraordinary feats.

The lawyer is not a crack shot, and both he and Honicutt are terrified and clumsy when their lives depend on climbing to the train's roof as it hurtles through the mountains.

They are a rather ordinary man and woman whose fear and will to survive allow them to come through a hellish night to see the sun again. (Thankfully, Hyams resists the all too common Hollywood urge to link the two main characters romantically.)

What will strike the Christian viewer is how awful it must be to have to live through such an horrific experience relying only on one's own wits. The irony of *Narrow Margin* for the Christian viewer is that while the camera magnificently records the hand of God in the mile upon mile of exquisite scenery, that hand is nowhere to be found in its human characters.

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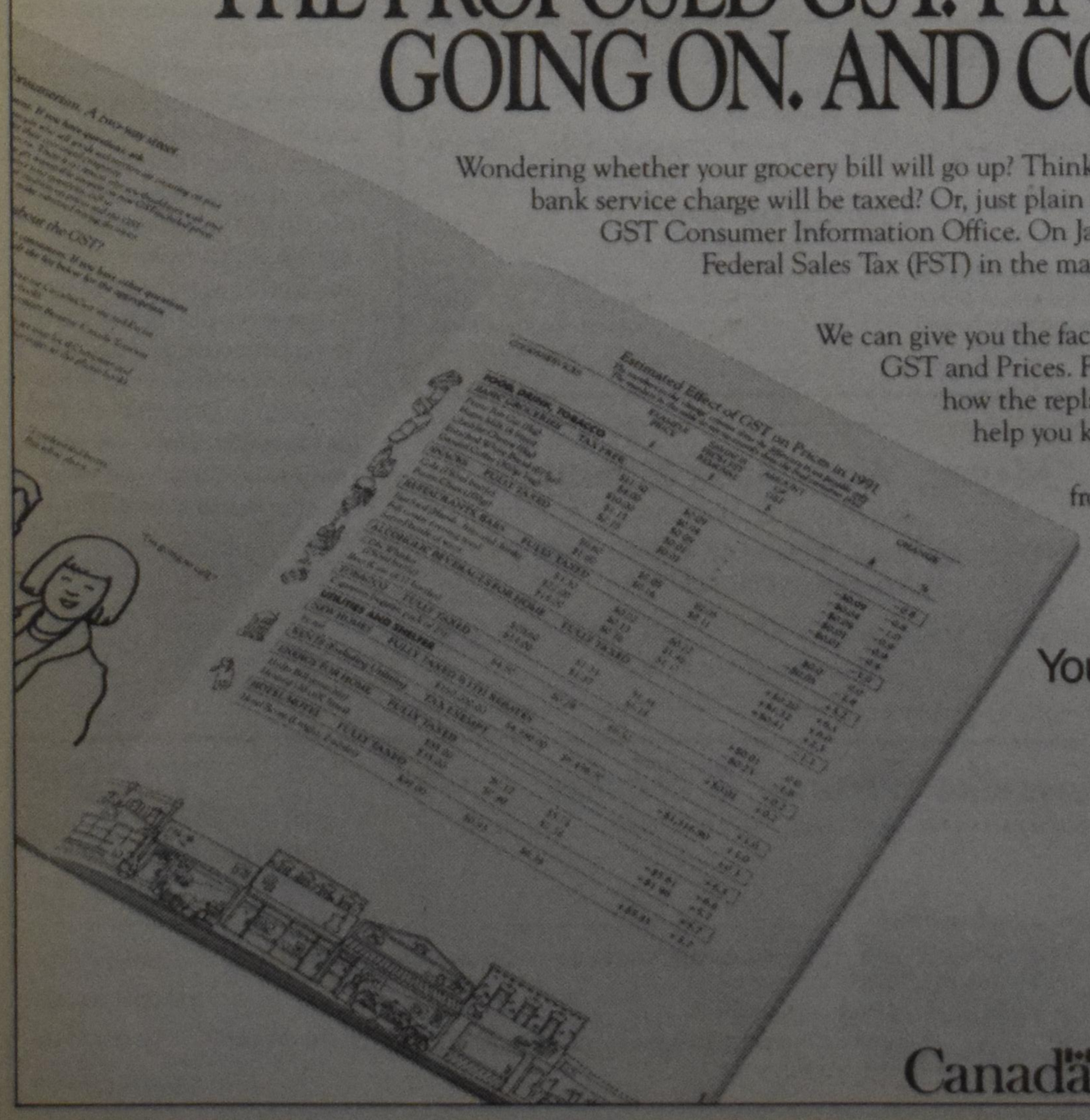

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Marian Van Til, page editor

Catholic Church won't rent to gays, sparking church-state conflict

MINNEAPOLIS, Minn. (EP) — A legal conflict involving the right of churches to refuse to rent their property to homosexuals has sparked a civil rights debate in Minneapolis.

On August 29 city council member Walter Dziedzic introduced an amendment to the city's civil rights code that would exempt religious organizations from discrimination regulations in cases involving "the rental, lease or any other use of property under the ownership or control of a religious or denominational institution."

Dziedzic's proposal was prompted by the "Dignity" case currently under investigation by the Minneapolis Civil Rights Commission. The case involves a complaint against the Newman Center, a Roman Catholic facility near the University of Minnesota Minneapolis campus. The complaint was made by Dignity Twin Cities, a homosexual group.

In past years, Dignity rented space at the center and used the space to conduct Catholic services for its members. But in 1987, Archbishop John Roach of the Archdiocese of St. Paul and Minneapolis barred the group from renting the facility. Roach based his decision on a statement approved by Pope John Paul II in 1986 which reaffirmed homosexual behaviour as immoral; the statement prompted him to review the arrangement with Dignity.

Before ending the rental agreement, Roach gave group leaders a chance to fall in line with church teaching by signing a document to indicate their compliance with Roman Catholic views on homosexuality, according to Jerry Klein, assistant director of communications for the Archdiocese. The group refused.

"We're trying to uphold our beliefs [about immorality]," Klein said. Government has no business dictating what a church can and cannot do with property it owns, Klein agreed. "That's the whole crux of the case."

Whose rights violated?

Dziedzic, a Roman Catholic, drafted his amendment because of the Dignity case, but his concern goes beyond the Catholic Church. "The Ukrainians have a large hall on Third and Main in Northeast Minneapolis," Dziedzic, council member for the First Ward, explained. "Most of those freedom-loving people have come to the country since World War II. But if the Communist Party said, 'We want to have a rally here,' they would have to rent to them. Or another example: a black church would have to rent to the Ku Klux Klan, and the Nazi Party could rent from a synagogue ... It doesn't make sense that the city would force that."

Referring to the Dignity case, Lorence noted that "it's an odd and frightening connection for Minneapolis to say the Roman Catholic Church will be forced to accommodate homosexuals who openly oppose the theology of the Roman Catholic Church."

He added, "The only people whose civil rights are being abused are [those in] the Catholic Church. To put this in a different context: if there was some Protestant group whose main belief was anti-Catholic theology, that group would have no right to rent space in a Catholic facility. No reasonable person would suggest that this group was somehow being denied its rights by refusal of rental. This is a similar thing. No one has the right to rent any place they want for any reason, and for homosexuals to demand that is wrong."

Lorence concluded, "Homosexuals argue that their sexual activity is equivalent to skin colour and gender and I think they are entirely different things. To link the two [physical characteristics and behaviour] is to mock the whole concept of civil rights."

Bibles unaffordable to most Soviets

AMSTERDAM (NNI) — The average price of a New Testament in the Soviet Union is now 24 rubles ($3), and a complete Bible costs 115 rubles ($14); prices that remain too high for most Soviets, according to a recent survey by the ministry, Open Doors with Brother Andrew.

The survey, based on statistics collected from January to August 1990, reveals that four million Bibles and New Testaments have been legally imported into the Soviet Union since President Mikhail Gorbachev came to power in 1985. But the relatively high prices have effectively put the Scriptures "out of reach" for the majority of the population.

Researchers travelled through the Russian republic (RSFSR), Latvia, Byelorussia, Ukraine, Moldavia, Armenia and most of the Central Asian republics, visiting churches, monasteries and bookstores in 16 major cities.

Protestants rarely give out entire Bibles freely and the asking price is 26 rubles ($3.25). It is believed that most of these Bibles are of small or medium size.

Countrywide, the average price for a New Testament at Russian Orthodox churches and monasteries is 27 rubles ($3.35). The average price for an entire Bible is 195 rubles ($24.35), which represents a full month's salary for the typical Soviet citizen.

In the thriving black market, prices for Bibles remain relatively low. New Testaments are normally sold for 10-14 rubles ($1.25-1.75), and entire Bibles are sold for an average of 91 rubles ($11.35).

Both Protestant and Russian Orthodox believers complain about the high prices charged for Scriptures. Believers argue that in most cases, the New Testaments and Bibles were offered as gifts from Western church groups and ministries.

One Western visitor to the Soviet Union exclaimed, "I was shocked to discover Bibles for sale in an Orthodox church for 150 rubles, especially when I noticed an old lady who was too poor to buy a candle for one ruble."

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Lutherans house refugees in Jordan

AMMAN, Jordan (EP) — Some of the thousands of refugees from Iraq and Kuwait who have been pouring into Jordan in recent weeks are being housed in the kindergarten, hostel, and meeting rooms of the Evangelical Lutheran Church in Jordan. Members of the Lutheran parish are looking after their needs, according to a news report from the Lutheran world news service.

Lutheran World Relief, the relief and development arm of the Evangelical Lutheran Church in America and the Lutheran Church-Missouri Synod, has sent more than 50 thousand pounds of quilts and blankets, as well as grants for family-sized tents, milk powder and baby food, and other essentials. The need is urgent, ELCJ stressed, for the refugees who have left virtually everything behind in Iraq or Kuwait.

What's wrong with this picture?

CHICAGO, Ill. (EP) — Many a tired pastor has said his congregation treats him like a dog. But that wouldn't be anything unusual for the Rev. Fluffy Walsted.

Rev. Fluffy, a six-month-old half-Pekinese half-poodle, has been ordained as a minister with the American Fellowship Church, a mail-order religious organization based in Rolling Bay, Washington.

Fluffy's owner, Chicago detective Bruce Walsted, said he sent off three dollars on his dog's behalf, and received supposedly legal ministerial credentials. The detective's specialty is teaching other police officers to detect con operations.

Zondervan 'revolutionizes' electronic publishing

GRAND RAPIDS, Mich. (EP) — Zondervan Electronic Publishing (ZEP) plans to revolutionize Bible software sales the way automakers did the auto industry by promoting rebates and cash-back offers for new cars. ZEP has launched a marketing strategy to promote its NIVpc, ScriptureFonts, and macBible software, and new Electronic Bible.

The plan includes incentives to dealers to keep products in stock, sales incentive programs, free dealer information kits, consumer trade-up plans for owners of other Bible software programs, and the establishment of a 60-day unconditional money-back customer guarantee on all ZEP soft-ware.

Mark Rice, marketing manager for ZEP, hopes the new strategy will make the purchase of an electronic product by a customer "user friendly, even for the person who is computer illiterate but who wants to enjoy the benefits of electronic Scripture study."

What would you change?

WEST ACTON, Mass. (EP) — A majority of churchgoers would make "significant changes" in their church building if they could, according to a survey by the Michael Rosenfeld architectural firm. The study found that 62 per cent of respondents were satisfied with their church buildings, while 28 per cent were dissatisfied with their physical facilities.

The study found that churchgoers want more light in their sanctuaries, and more flexibility for various uses elsewhere. Also, 68 per cent agreed that "overt symbolism" is important in a religious building, 51 per cent said their buildings lack adequate classroom space, and 44 per cent said access for the elderly and disabled was insufficient.

Study finds little difference in behaviour of born-again Christians in U.S.

NORTHRIDGE, Calif. (EP) — A study commissioned earlier this year by High Adventure Ministries and conducted by the Roper Organization, found little difference in the behaviour of born-again Christians before and after their conversion experiences, with shocking results.

The study examined behaviour in three major categories: use of illegal drugs, driving while intoxicated, and marital infidelity. Of the 1,975 people interviewed, 532 (27 per cent) said they considered themselves "born again." Without exception, the behaviour in each category deteriorated after the born-again experience.

They *are* 'different'

For example, four per cent of those polled said they had driven while intoxicated before being born-again, while 12 per cent had done so after their conversion experience. Use of illegal drugs was reported by five per cent before being born again, and by nine per cent after being born again. And sexual relationships with a person other than a spouse were reported by two per cent before conversion, and by five per cent after conversion.

Don Otis, vice president of High Adventure, said, "The study was commissioned because we believed the results would show that born-again Christians are significantly different and pose fewer problems in these crucial moral and societal issues."

"Baby Boomers" and post-boomers account for a disproportionate percentage of the problem in each category. Eighty-six per cent of those who have used illegal drugs are in the 18-44 age category.

The results of the study seem to suggest a moral decline in the American church, says Otis. "We've reached a point [in our Christianity] where there is little or no distinction between what we say and what we do — accountability is lacking, confrontation is lacking, and we are 'marketing' salvation in such a way that discipleship is simply not occurring."

METANOIA

Change

John Valk

People go to college or university to change. Oh, we seldom put it that way. We speak instead of learning, of gaining a skill, of preparing for the job market. But in doing those things we are, in fact, changing. A student will be a changed person from the day he or she enters university to the day of graduation. And we all change as we confront new experiences in life.

Metanoia is the Greek word for change. That is what I have named this column. Life entails change. Even if we choose to do nothing, time changes us. But few of us choose such a course of (in)action. Letting the world merely pass by hardly seems appealing. So we seek some change, but not necessarily for change's sake. We seek to alter our situation for a variety of reasons.

Metanoia also means conversion. That is a more difficult notion. We can all change, but to the extent that that change simply entails allowing something to rub off on us or allowing ourselves to be influenced by something, it is not conversion.

Conversion has more to do with changing one's outlook on life — a change of heart, an awakening. It may result from something experienced, be that positive or negative; something that has shocked us into perceiving life a little differently. In any event, it involves active engagement. More thought is required and a more concerted effort undertaken.

Whether we are enrolled in university or engaged in the marketplace, we are exposed to a host of people, thoughts, ideas and lifestyles. By that very exposure we will be changed. But to what degree will we be awakened or converted, and to what?

Will we be molded in the individualism so rampant in our society? Will a program of study or career be chosen in order to enhance our *own* power, money and influence? If such is your intention, you undoubtedly *will* change. But consider the kind of person you will become, and to whom all that is directed.

Do you really want to share?

It has been said that work or study is most meaningful if the fruits of it are shared rather than hoarded for ego satisfaction. Try as we might, however, our actions often indicate that we really don't believe that. We are inclined to believe that our greatest happiness lies in possessing things or skills for ourselves. So the change we are seeking or the conversion taking place is frequently self-centred.

We can also choose, however, to undergo more radical change, a *metanoia* which includes a global consciousness whose sole concern is not elevating the individual. The focus would shift to serving humanity in general, one's community in particular and the environment as a whole.

That sort of conversion or awakening has to do with *transcendence* — with religion and friendship. It gives us a perspective which sees that there is more to life than the here-and-now, more than the satisfaction of our own individual selves. Above all, it entails coming to grips with God and one's neighbour, far and near.

Much of life is mysterious. Things happen to us and around us that defy reason, that take us by surprise, occurring when we least want or expect them: a friend's death or suicide, an unwanted pregnancy, contracting AIDS. Then life's harsh reality sets in. And then we inquire about the meaning of life, especially our own. That puts us in a religious frame of mind and we begin to ask big questions.

And so we return to our original concern. Being at university or in the marketplace ought to lead, at least sometimes, to asking big questions, and then to change and conversion. Those big questions are not unrelated to what we chose to do with our lives, how and from where we seek meaning, and not least, what use we make of our study or work.

John Valk is Christian Reformed campus chaplain at the University of New Brunswick, Fredericton.

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NINE POEMS BY FRANK SAWYER

Dr. Frank Sawyer and his wife Aria, live in Tegucigalpa, Honduras, where they have been missionaries employed by Christian Reformed World Missions since 1985. For two years previous to that they were missionaries in Puerto Rico. Reflecting those mission experiences, much of Frank's poetry examines the clash of culture and values between the West and Third World Central America. Other poems — no doubt also informed by Sawyer's Central American experience — muse over the struggle to be thoughtful and faithful Christians in a difficult world.

SEVEN

About seven years old
alert, a little girl you'd hug,
smile and eyes that twinkle bold
chattering about things she's thinking of
just like my own daughter I notice
the same charm of face
quick flash of teeth
a way of saying things with conviction
a kind of profound intonation
almost the same voice and diction
one who could run and shout
with the same small hand held out
only not to hold mine while we walk
but cupped for coins, begging.

TROTSKY HOUSE, MEXICO

"It seems also incontestable that Marx, thanks to his self-sacrificial choice, came to bestride the winds of history as has none other of his time nor this (the only comparable 'modern' revolutionary figure whom brilliant Marxist Leon Trotsky could think of was John Calvin!)"
Lester De Koster

I saw the Trotsky house.
Like a faithful Thomas I put my finger
in the bullet holes still in the wall
and examined the double panelled doors of steel.
On his desk among the pens, the ink and books
still lies a copy of the Soviet Workers' Journal
or some such title: the date 1940
the year he was shot by Stalin's secret service
always paranoid about the fate of Communism.
But notice how he admitted something about Calvinism.
How close and how far out can ideologies be
in their effort to change society, renew
by hook or by crook, by bullet or ballot or God
the world?
I saw the Trotsky house.
When they come to shoot us what will we leave for the next generation? What will they do with the reminiscence
of the last Hollywood rerun we were watching?
Fingering the bullet holes they shall mourn
the passing of men like Trotsky and like Calvin.

CONTINUALLY

Continually there come
sad announcements in
the parsonage. About
forty times per year
a death announcement.

Do not feel sorry for me, I
would rather be at a funeral
than at a reception
of a wedding couple,
where due to the drummer
I can't understand anyone.

In a funeral home there are
silences in which God and people
and people and people
can be closer together
than wherever and there you
hear the latest news about
the kingdom.

MR. X'S THEOLOGY

The prayers of the saints
are sometimes quaint
Lord, but please give us no more
wooden, iron, aluminum
plastic or electronic jesus
and no more me-first
mild so mild or wild so wild
t.v. preachin' honey-eyed
money-eyed holy hollywood
drop-out, cop-out
soft pew of the few
hard tac tic tac rattle trap
military junta jesus
liberal, conservative
originally aboriginal
aberrationally rational
violetly violent
anonomously anemic
prejudicially pious
jesus on a tricycle
jesus with a cigar
jesus the way we was
jesus the way we are
super-ego-tripped
or strolling through the woods
where green grow the lilacs
and other excuses for abuses
partial images
from football scrimmages
nor flag and fortress
folklore hocuspocus
white church in the vale oh
hail no halo
but give us Lord
yourself.

TWO PRAYERS

1.
Jesus what have they done
to the things that you stand for?
We have subtracted, added more
until it seems your Kingdom

is anything to the left or right
of your own Word:
what we have heard
we have forgotten over night.

Humpbacked as a camel
before the needle's eye
again I lie
upon my knees and stammer.

2.
Most of all I pray
that your will will be.
And yet I hope to see
something of my way

continue as it is.
And so it is again
that I use your Name
to buttress what I wish.

LITERATURE

IN DECISION

O Lord, this decision
is one of inward
pain, requires vision
and is opaque, hard.

Even when I say
'Your will be done ...
have it Your way ...'
the indecision is not gone.

Yet the road (not) taken
must give no spite:
I go forth unshaken,
I go in delight.

LIFE (1)

Life cannot be captured
in a first photograph —
nor summarized
in a last epitaph.
When we speak we
only say the half.

LIFE (2)

Life is flexible
to joy and pain —
but also brittle.

Though laminated by experience
it too will split
along the grain.

IF ONLY

If only it is so
that under that grave
that I bought one time
there are arms,
eternal arms.

If only there
is a God,
not so much above us,
but under us.

A God under us,
that must be the end
of all fear.

Beyond death
you may then
fall toward Him.

Dutch-Canadian Christian writing

Jan de Bree

I want to deal with two elements in this article: ethnicity and faith, as they function in the literature of the Dutch-Canadian writer.

Working in Canada is an interesting experience. Since Canada is multicultural one could conclude that being a Dutch-Canadian artist is easy. Yet it is a problem. For a writer or an artist presenting the Dutch-Calvinist heritage to the non-Dutch, non-Calvinist or the non-Christian one needs to assume an ignorance of the Dutch experience. Canadians will not know about the historical formation of Dutch character, etiquette and other social and religious traditions.

This ignorance can be a problem for those who wish to write out of their Dutch Christian experience and at the same time want to address a non-Dutch audience. Unfortunately such a work may be relegated by critics to ethnic literature, which implies that it lacks the universal quality found in other literature. Also in this critical process the religious element in Dutch-Canadian literature may be seen only as a component of ethnicity. If faith is seen as a piece of local colour within the Canadian mosaic, the Dutch-Canadian Calvinist writer's attempt to write a vibrant and alive work that speaks to the present as well as to the past, in which faith is more than an historic artifact but an active element, is belittled.

Being relegated to the area of ethnic literature is unfortunate considering the amount of literature in which ethnicity figures heavily. I am thinking here especially of Jewish writers. Jewish literature demonstrates that it is possible to artistically present a heritage and have it accepted as vital. But if the mainstream culture is unfamiliar with the Dutch-Canadian Christians in its midst that does not minimize the quality or the importance of the art produced by this minority.

Look to broader tradition

Those who strive for quality literature may want to look for models to the Canadian writer with his or her roots in the Dutch Calvinist tradition or in a wider circle of Christian writers.

In the larger Christian tradition, both Roman Catholic and Protestant, there are several modern writers that serve as models: Graham Greene, Heinrich Boll, Flannery O'Conner, John Updike, Dostoyevsky, Morley Callaghan or Ralph Connor. In the Dutch Protestant tradition there are such novelists as Anne de Vries, Arjen Miedema, W.G. vander Hulst and poet Gerrit Achterberg who have been translated into English. Unfortunately, the novels and poems of most Dutch Calvinist writers are unavailable in English.

An overview of their work gives an idea of the years of effort put in by this large group of men and women who took it upon themselves to struggle with Abraham Kuyper's notion of Christ's sovereignty in all areas of life including the arts. From the time of Kuyper until the early 1960s this agenda took several twists and turns as these writers worked at Christian literature. They formed writers' groups. published journals and held conferences. The Dutch literary critic C. Rijnsdorp chronicled this movement in a history entitled *In Drie Etappen*.

Stuck in the limited past?

These Dutch Calvinists worked on writing stories, novels and poetry. Each generation worked with issues related to the idea of Christian literature, culture, and the rise of modernism and socialism in the context of two world wars. Several of the problems they struggled with were brought over to Canada by Dutch immigrants. The problems are best described as questions, "What is Christian art?" "Is there a distinct Christian style?"

Not only were technical problems brought to Canada from the Netherlands but also the books written by those Dutch Protestant authors. These Dutch Christian books are kept in the libraries of Christian Reformed Churches.

I read some of these Dutch novels. I find that many of the stories reflect the late 19th and early 20th century conditions in the Netherlands. When I compare them with stories written today by Dutch-Canadian Calvinists I find similarities between the stories of the past and the stories of the present. The ones written today deal with themes similar to those which occupy W.G. van der Hulst. The stories deal with suffering and the sovereignty and providential care of God. The authors paint a sad picture of a poor or sickly family struggling to keep its head above water and the function of faith and prayer in this adversity. Especially around Christmas time, a time of celebration, the poor, lonely and sickly find it difficult because of circumstances to experience joy.

The emotions explored in today's stories are limited to sadness and a surprise solution for a problem. They are tearful stories that do not explore the variety of emotions, circumstances or characters. These problems and situations are material for stories but the way they are handled often trivializes the events and the characters.

Today's stories could be more daring and innovative instead of treading the same ground that vander Hulst has already covered. These stories can move beyond the need to reassure the reader that in this vast and lonely world God cares for them and that they need to pray for forgiveness when they are disobedient or in need. The depiction of faith as a devout and benevolent person at prayer or engaged in hymn-singing gets at the surface, but the depths are left untouched. The devout walk all day with God and that is more difficult to describe.

Maybe a feeling of nostalgia for the Dutch stories of the past leads to the re-creation of those plots and characters today. Unfortunately, when this is done the pathos of the original stories is turned into sentimentality. Those Dutch Christian writers explored a wider range of topics and emotions then is done today. A novel like *Een Meisje Als Lientje* by Jacoba M. Vreugdenhil (whom Rijnsdorp describes as, "writing in contemporary Dutch at a highly artistic level.") deals with the death of a young woman and investigates her character by describing the reaction of friends and family as they receive the death notice in the mail. Central to the investigation is Lientje's faith. Seen through the eyes of different characters Lientje's faith takes on several different colours. The novel struggles to come to terms with Lientje, her lifestyle, her job and how her friends and family speak about her spiritual well-being. Anne de Vries' novel, *Bartje*, artistically and empathically deals with poverty, abuse and faith without sentimentality or cynicism. In a similar vain H.M. van Randwijk writes about the poverty and social strife of the 1930s in *Burgers in Nood*.

In these authors and others like them we have a tradition of artistic Christians who wrote some good books. But we cannot continue honestly to rewrite their stories as if they happened today and to us. If the Dutch-Canadian Christian writer's goal is to edify the reader, for it to be quality work the story needs to maintain complexity and depth of character. This requires skill. Reading the work of other Christians can lead to improved craftsmanship. And it is to be hoped with improved craft, faith and ethnicity will function as vital elements in Dutch-Canadian Christian writing.

Jan de Bree is a free-lance writer

Canadian labour relations found wanting

Harry Antonides

Those who cling to the idea that labour relations are a power struggle between two adversaries are living in a dream world. So says Tim Armstrong, Ontario's former Deputy Minister of Labour and now that province's Agent-General for the Asia/Pacific Region. (See Tim Armstrong, "Industrial Relations Japanese-Style," Challenges, Winter 1990, pp. 46-50.)

In this hardhitting article Armstrong compares Japanese and Canadian approaches to labour relations and concludes that our ways are self-destructive and not suited to the modern, fast-changing world.

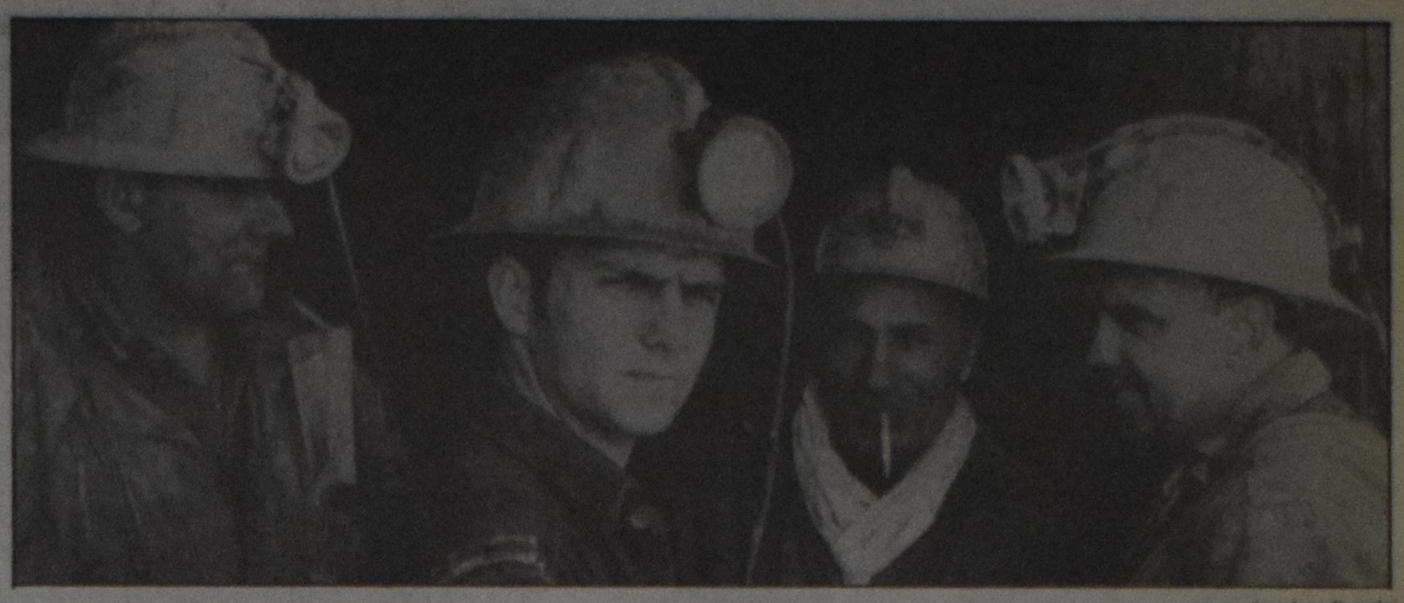

Photo: Northern Frontier

"Anyone who believes that Canada can close itself off from the larger global reality and that we can continue with our old, destructive ways is living in a fool's paradise."

He begins by outlining the changes in Japan that have contributed to the economic success story of that country. Japan's post-World War II labour relations did not originally display what is thought to be a typically Japanese appreciation for consensus and collaboration. On the contrary, until the 1970s, labour relations in that country were embroiled in conflict and erupted in a number of major strikes.

The Japanese reached a critical point in 1974-75 when a very large (27 per cent) wage increase coincided with a stalled economy. The threat of runaway inflation (which had reached 200 per cent in 1946) spurred the Japanese into finding a better way. The result was an unwritten social contract among labour, management and government, aimed at achieving non-inflationary growth, enhanced productivity, and distributive fairness.

Japanese unions agreed to keep their wage demands within the limits of real economic growth. Employers agreed to maintain employment levels and, where employment adjustments were needed, to involve unions in devising a variety of adjustment programs. The government similarly committed itself to employment and social-security enhancing policies.

While Japanese industrial relations are not problem-free, these arrangements have led to a large measure of cooperation and harmony with remarkable results. The three major participants collaborate on all important aspects of labour relations. Wage settlements and all other ingredients of collective bargaining, including the very important issues of unemployment compensation and work retraining and relocation, are now agreed to via extensive consultations. This has proved to be especially important in view of Japan's large-scale industrial restructuration.

Muddling through

How does the Japanese consensual method compare with our methods in Canada? Armstrong writes:

Our preoccupation has been with developing and reforming the legal framework for collective bargaining. North American bargaining is a highly adversarial method of determining enterprise wage and working conditions. While its outcome is certainly conditioned by the external economic environment, it doesn't consciously attempt to exert an influence on macro-economic policies or performance. Unions and employers in Canada have been content to view their disputes as matters of private contract. While arguments are routinely made about the broader implications of settlements on inflation rates, on comparative unit labour costs, on global competitiveness, and so on, these arguments rarely have a decisive influence on the outcome of bargaining.

Nor in Canada is there any explicit or implicit nexus between the behaviour of the bargaining parties and what government is or is not prepared to do as a quid pro quo for certain bargaining behaviour.

While European countries have also developed sophisticated ways of coordinating public policy and collective bargaining, Canada has clung to its old adversarial ways. If a rough balance has emerged between justice and productive efficiency, "it is as a result of muddling through, rather than conscious design," writes Armstrong. Attempts by Canadian governments to bring public policy to bear on collective bargaining, by means of anti-inflation programs, were largely a failure.

The fact is, Armstrong says, that North American literature on industrial relations hardly bothers with the theme of a social compact. There is much talk about declining union membership, the increasing caseload of tribunals which deal with unfair labour practices, and union resistance to employee involvement, employee stock ownership and other forms of employee participation. All of this raises the question in Armstrong's mind whether Canada is more class conscious (class-conflict oriented) than Japan. This would be ironic, because historically Japan has been a hierarchically organized society whereas we pride ourselves on being classless and egalitarian.

The need for rethinking

Armstrong draws five major conclusions, summarized as follows:

1) An adversarial industrial relations system is anachronistic; it tends to preoccupy management and labour with the status quo. Consequently, the more important matters of quality of working life and the true nature and extent of the challenges from competitors are neglected.

2) Both unions and employers are equally at fault in clinging to the idea that collective bargaining is a power struggle.

3) Canada's fractured federal system, and our attachment to decentralized labour relations, a rugged macho style of industrial relations, and a hands-off approach of government all stand in the way of a social compact.

4) The Japanese social compact system is not a highly calibrated series of specific trade-offs, but it is more a state of mind, a disposition to compromise within a framework of general principles and objectives. Compromise and adjustments are made via a network of relationships, formal and informal. The emphasis is on communication, mutual trust, and a sense of national purpose.

5) Canada's adversarial collective bargaining is aggravated by the Canadian federal system which perpetuates 11 different labour law systems. The time has come to reassess the benefits and burdens of existing legislative divisions in labour matters in light of contemporary problems of global competitiveness.

Do Canadians have the inclination and capacity to move toward a more coordinated consensual approach? We will have to decide for ourselves, but if we are not open-minded, flexible and adaptive, Armstrong predicts that "our ... ensconced institutions will lose out to the younger, more flexible, less sclerotic enterprises of Japan and our other Asian competitors."

It is easy to criticize Armstrong's analysis. For one thing, his comparison of the Canadian and Japanese industrial relations systems is preoccupied with a purely pragmatic adjustment to changing circumstances. A choice should not be made solely on the basis of the different outcomes of these two approaches. A prior question should be what is the right and just thing to do?

There is nevertheless plenty of food for constructive thought in his evaluation. It cannot be stressed enough, as Armstrong does, that class conflict rhetoric and practice seriously undermine wholesome economic and social relations.

Recognizing this is urgent in view of the massive and often wrenching changes imposed on a modern economy. Anyone who believes that Canada can close itself off from the larger global reality and that we can continue with our old, destructive ways is living in a fool's paradise. That's why Armstrong's thoughtful article deserves careful consideration by everyone responsible for the direction of industrial relations in this country.

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Thoughts on labour

Work as a truly human activity

The Fabric of This World: Inquiries into Calling, Career Choice, and the Design of Human Work, by Lee Hardy. Grand Rapids, Mich.: Eerdmans, 1990. ISBN 0-8028-0298-2. Pb, 213 pp., $16.85. Reviewed by Ed Vanderkloet.

About 10 years ago I lamented (in a book review) that, relatively speaking, so few books appear on the market dealing with the history of labour and the nature of work. Since that time there has been a noticeable increase in the number of such publications, both in Canada and in the United States — at least on the history of labour (and sometimes on its future), although meaningful treatments on the nature of work itself are still rare.

Lee Hardy's *The Fabric Of This World* is such a book, and it is an outstanding example of a Christian treatment on the topic of work. In this sense it is quite unlike so many other publications which supposedly propagate a Christian view of work but on reading turn out to be mere lessons in Christian morality.

Of course, there is a moral dimension to labour and labour relations, e.g., workers should not steal from the boss and vice versa, but Hardy doesn't deal with such moral issues at all. For kindness, integrity, patience, controlling one's tongue, etc., though eminently Christian virtues, are not peculiar to the workplace; they must also be hallmarks in the school room, politics, the family and everywhere else.

Christian work is more than efficiency

A genuinely Christian approach to work goes much deeper and touches the very nature of the workplace and what goes on there. It is, says Hardy, "the fabric of this world" (with reference to a text in Ecclesiasticus).

Henry Ford, for example, mistreated his workers by subjecting them to a mind-numbing regimentation in which personal initiative and creativity had no place, even though he paid his workers

Continued on page 14 ...

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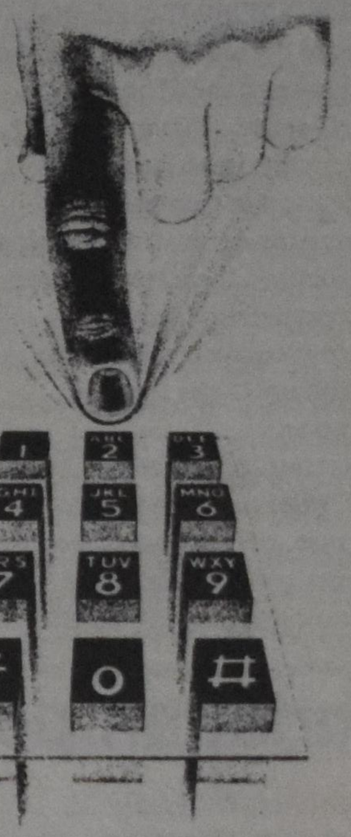

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MCC tour learns about stresses faced by Labrador Innu

SHESHASHIT, Labrador (MCC) — While Canadians watched events unfold between the army and the Mohawks in Oka, Quebec, this summer, 11 participants in an August 21-30 Mennonite Central Committee-sponsored learning tour focused their attention on the experience of another Native group in conflict with the military — the Innu of Labrador.

The tour, organized by MCC's Service Education Program, offered participants a chance to learn about the stresses caused by low-level military training over land the Innu called Nitassinan. Tour members also learned about the stress caused by hydro flooding and the incineration of PCBs near Innu homes.

According to tour participant Lisa Schirch-Elias, "While we intellectually understood the Innu struggle [against low-level flying], we were able to hear their stories with new ears when we began to feel their powerlessness. We listened intently to a woman explain how she told her children she had to go to jail for protesting on the runway. We heard an Innu man tell us how his conscience led him to quit his job at the military base when he was asked to spray protestors — including his wife and children — with a firehose."

The 10-day tour "stretched us beyond ourselves and into compassion for the Innu and their struggle," she says. "The military plays an important role in destroying their culture. Low-level flights disrupt caribou migration and reproduction, damage the environment and cause deafening noise. The Innu have protested this invasion of their land by occupying runways and bombing ranges. Many have spent time in jail."

Sharing the struggle

The group also had a chance to work and relax with the Innu. They helped build a house for a family; listened to elders tell stories; and went into the country to see old Innu pathways and portage routes.

"Each night we tried to process our experiences," says Shirch-Elias. "We repeatedly asked what we were to do with the stories entrusted to us. One of the Innu elders told us that their struggle is everyone's struggle. We must remember that we are not all free until everyone is free. The Innu struggle to save their culture, land and lives is connected to our own search for peace on earth and goodwill to all."

"Our experience taught us that we must stand and walk with the Innu rather than just sit and talk."

Christian perspective on labour

... continued from page 12.

exceptionally well. The problem with Frederick Taylor's scientific management theory developed in the early part of this century, which prescribes and measures every move of the worker in minute detail in order to increase efficiency, is not that it lacks morality but that it robs the worker of his or her very essence *as a worker*. And that's precisely what makes it so utterly inhuman and therefore unChristian. (In a Christian view the worker must be given maximum freedom to develop and display her or his talents, skills, potentials and initiative). Says Hardy, "The major failure of Taylor's method of job design is that it does not allow humans to work as humans .... In the Taylor-made job, human beings work like well-trained animals or well-greased machines, but not as human beings. This is not only an ethical consideration, but practical as well. For numerous studies have indicated that when we do not work as humans, we do not work well." If Taylorism — which was designed to enhance efficiency — has proved anything it is that "efficiency can be terribly inefficient."

Workers require trust and respect

The author cites a number of these studies, beginning with the Hawthorne experiments at Western Electric during the late 1920s to the conclusions of Peter Drucker, Frederick Herzberg, Douglas McGregor and Robert Levering, to mention but a few. Nothing in these people's writings is specifically Christian but, with different emphases, they all point to the fact that employees flourish only in an atmosphere of trust and respect, in a work context where their personal creativity and skill are recognized and appreciated, and where their initiative is encouraged.

Good workplaces are not simply like any others, with only a dose of Christian ethics added for good measure. The goodness of the workplace is something intrinsic. The workplace can only be good if employer and employees practise and exercise the widest possible range of their abilities, if they be given a maximum of freedom and responsibility. The author approvingly quotes Robert Roy who wrote: "For the management of human organizations the Golden Rule is the best doctrine ever expounded."

Hardy's conslusions about the modern workplace follow an excellent historical overview about the place of work and vocation in the world of the ancient Greeks, the Middle Ages, the Renaissance, the Reformation, Marx, Freud and in contemporary Roman Catholicism.

If I have any mild criticism it is that the book pays little attention to the deification of work in Naziism *(Arbeit Macht Frei)* and communism (symbolized in the hammer and sickle).

Also, the book contains a number of disturbing typographical errors for which, no doubt, the publisher is largely responsible.

Apart from these minor reservations, *The Fabric Of This World* is an exceptionally good study of the world of work and vocation. In my opinion it deserves a book-of-the-decade award in its field, and I recommend it highly to all who are concerned about "the fabric of this world," which should include all of us.

small talk

Alice Los

Who am I?

I have been writing this column now for perhaps too many years. At first I did so anonymously. No real name, no picture. Until the editor stepped in and made me come out of the closet. However, as it happened, to reveal my identity was one thing, to come up with the right picture was quite another. Not that I thought it was such a big deal. I sent in a recent snapshot and went on with my life.

For a while I actually enjoyed the surprise of those who know me but had never guessed my secret involvement with writer's ink. Until the complaints started about my picture. Nobody liked it and many told me so. It made me look too old, too sombre and what not. I ignored the whining and concentrated on finding stuff to write about.

I admit that even an official letter from the editor's office went unheeded. Finally, there was a phone call: "We want a new picture, or else!" I scurried to the nearest photographer and had a passport picture taken. It seemed to satisfy the complainers but now *I* was unhappy myself. Ridiculous! It was enough to give me a full-blown identity crisis. It also made me think.

Worth a thousand words?

Am I known, identified, by my appearance? To a certain extent, of course. When I step into the Inkerman corner store the shopkeeper knows it's me by looking at me. When I look into a mirror it's obvious how I resemble the family from which I come. I look like my mother and when I listen to someone intently I tilt my head like my father does.

Are looks important? Again, to a certain extent, yes. A neat appearance pleases most people and reflects respect for oneself and others. Yet, if I had any blind friends they'd probably know me by my voice or by the way I'd enter a room.

Still, what has all this to do with my picture?

So what if my hair was wispy the day that photographer made a hasty snapshot? So what if I'm undeniably aging? It's funny, though, how that is so much easier said than fully accepted! Therefore I called on a close relative who is also a whiz with a camera. She made me sit on a stool in the kitchen and told me to look at some of my offspring who were milling around while she clicked away with her Pentax. The result takes up a few square inches on top of this column, for better or for worse.

And now, after all this, I'm struck by another thought. What about my identity as a child of God? Am I easily recognized as such? Do I reflect my Father's image well, for all to see and experience? Now *there's* something with which to be preoccupied.

Alice Los lives, no longer anonymously(!), in Inkerman, Ont.

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Annual circulation of Canadian periodicals on the rise

Stan de Jong

OTTAWA, Ont. — Statistics Canada has released the results of its annual survey dealing with Canadian periodicals. The objective of the survey is to collect information on periodicals published in Canada which is then used by the private sector in corporate decision-making as well as by all levels of government.

For the period 1988-89, annual circulation of 1,534 Canadian periodicals rose to 558 million copies, up nine per cent from the previous year. Total circulation was highest in Ontario with 308 million copies annually, up four per cent from 1987-88. Saskatchewan's rate of increase was about the same. Quebec periodicals had the largest increase at 21 per cent, reaching a total annual circulation of 157 million copies.

British Columbia and the Northwest Territories had a combined annual circulation of almost 40 million copies, up 14 per cent from 1987-88. Alberta and the Atlantic region experienced an increase by five per cent. Manitoba's circulation rose by seven per cent.

Revenues increasing

Total revenues reported for Canadian periodicals amounted to $851 million, up 15 per cent over the previous year. Advertising sales generated the most revenue, accounting for 63 per cent of this total, the same as in 1987-88. Subscription sales took in 23 per cent of total revenues, while single copy sales generated seven per cent. The remaining seven per cent came from other sources, such as grants, donations and membership fees. Profit before taxes (as a percentage of total revenues) was five per cent for paid periodicals and two per cent for periodicals distributed free of charge. Overall, profit for all periodicals was four per cent of total revenues, down one percentage point from 1987-88.

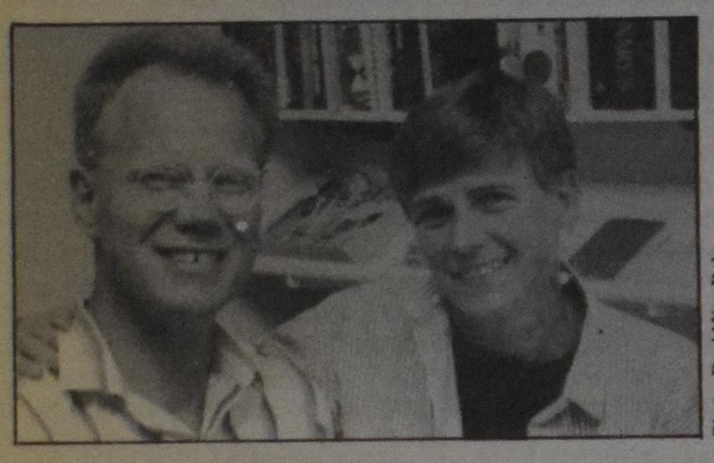

Photo: David Van Dyke

Peter and Marja are IN

Dear P & M:

My brother and sister-in-law have drifted away from the church. Several times a year we can count on a weekend visit from them when they come with their kids. In the past we would go to church together, but now they all sleep in on Sunday morning while we go off to worship.

I no longer look forward to their visits. Our own children find it strange that their uncle and aunt don't come to church with us. The kids question us about it. Already on Saturday night I begin to feel tense just knowing that we're all going to be awkward with each other the next day.

On the one hand we feel that we should love our relatives and welcome them regardless of the way they spend their Sunday. They are family and we don't want to drift apart.

My wife has reached the point at which she says they're not welcome unless they join us for church. I'm not sure if that's the best way to handle it, although I share her irritation. So far we've never come right out and confronted them with our feelings for fear of spoiling the weekend or alienating them.

Dear Don't Want to Drift Apart:

Although you have not yet expressed your feelings about this issue they are still there brewing under the surface. Sooner or later this unresolved tension will lead to a confrontation which may bring about the very rift that you are trying to avoid.

Silence implies consent. So speak the truth in love. Our guess is that you'll not only be dealing with *your* awkwardness, but theirs as well. After all, they would have to be totally devoid of feeling not to have sensed your disappointment upon returning home to them after church. For the first little while everyone must feel somewhat disconnected since your Sunday morning was so radically different than theirs.

We suggest writing them a letter well in advance of their next visit. Let them know that you love to have them over but that worship is one of the shared experiences you hope to have with them. In the gentle way that letter-writing makes possible, help them understand their impact on you and your children when they choose not to share the event that is the highlight of your weekend.

Regardless of one's position towards church, common courtesy would expect guests to participate in the plans set out by the host. When in Rome, do as the Romans!

Even more than common courtesy, the question must be asked whether they love you and your children enough to "endure" a church service. It seems like a small sacrifice on their part to respect the values that you hold and wish to impart to your children.

It occurs to us that persons who reject the church often stay away out of principle. They don't want to appear hypocritical. We hope you can help them to understand that their participation in worship is not hypocrisy but simple courtesy and heartfelt love for your family.

Dear P & M:

My (male) doctor is a member of the church I attend. Is it normal for me to feel self-conscious around him since he has seen me naked?

P.S. I am female.

Dear Self-Conscious:

Generally it is good advice to choose a doctor outside your immediate church community. This further ensures the professional distance you need between doctor and patient so that objectivity, confidentiality and privacy are guaranteed.

Interestingly, these feelings of awkwardness can flow both ways. Many doctors and counsellors are somewhat uncomfortable around their patients and clients at church. Like pastors and teachers, they can find themselves thinking that they know too much about certain individuals and families.

Those of us who are in a patient or client relationship with another parishioner need to make a conscious effort to separate our identity as such from that of being a fellow church member. Similarly, doctors or counsellors need us to understand that the professionalism or intensity that we experience with them at their office is part of their work. At church and other social functions they also want to be viewed as regular church members.

Explain your feelings to your doctor and inform him that you may prefer a doctor outside of your church community. This may also be a good time to determine whether you would be more comfortable with a female doctor.

As an aside, we'd like to add that a doctor/patient relationship often prevents friendships from developing. For this reason we deliberately chose a doctor outside our congregation when we moved to St. Catharines two years ago. When we mentioned this decision and our reasons to a medical friend, he said, "A good doctor needs friends more than he or she needs patients."

Are your feelings normal? Well, what's normal?! The point is that you are self-conscious and you have the freedom to make a change.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Bert Witvoet.

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Committee "Netherlands Bazaar" supports the needy

THORNHILL, Ont. — A year ago this October, the Dutch-Canadian community gathered at the Netherlands Bazaar. Our aim was to raise money to aid very needy families of Dutch descent across Ontario. At Christmas-time 1989, the Committee "Netherlands Bazaar" was able to use part of this money to send out 458 much-needed food parcels at the cost of $33,000. In addition, $17,000 was used to send 108 underprivileged children to a summer camp.

If you know of any family of Dutch extraction in Ontario in extremely difficult financial circumstances, we would appreciate hearing from you **before Monday, November 19, 1990,** in order that they may be surprised before the festive season with a Christmas food parcel. Please note that we must know **how many** family members, the ages of the children and the reason why they should receive aid. **All names will be kept in strict confidence.**

Please forward all letters to:
Mrs. G. Spaans, Committee "Netherlands Bazaar"
15 Pavilion St., Unionville, ON L3R 1N8

The following committee members may also be notified by phone:
Wil Meulmeester (416) 221-5885; Bets Speelman (416) 742-1172; Ge Spaans (416) 477-1243; Jenny Olthoff (416) 282-9228.

You can also help by making handicrafts for the next bazaar to be held in the coming year on Saturday, October 19, 1991.

Please join us once again in this worthwhile endeavour! Thank you!

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Births

MARFISI-FLEDDERUS:
With thanksgiving to our heavenly Father, Steve and Lyn wish to announce the birth of their first child, a daughter,

ALYSSA NICOLE

born Sept. 15, 1990, weighing 7 lbs. 9 oz. She is a first grandchild for Ralph and Theresa Fledderus of Guelph and a second grandchild for Enzo and Mary Marfisi of Hagersville.
"Children are a gift from God; they are his reward" (Ps. 127:3).
Home address: Box 461, Caledonia, ON N0A 1A0

PENNINGS (nee Hamstra):
"Know ye that the Lord, he is God: it is he that hath made us and not we ourselves" (Ps. 100:3a).
It is with joy and thanksgiving to our heavenly Father, the Creator of life, that Ray and Kathy announce the birth of their first child, a son,

CHRISTOPHER JACOB

born Sept. 20, 1990, weighing 8 lbs. and 7 oz. A new grandson for both Mr. and Mrs. C. Pennings of Belmont, Ont., and Mr. and Mrs. J. Hamstra of Greensville, Ont.
Home address: Box 573, Waterdown, ON L0R 2H0

Engagement

HOGEVEEN-KLOET:
Toby and Sally Hogeveen are pleased to announce the engagement of their daughter,

LISA MARLENE
to
JOHN CORNELIUS

son of John and Trudy Kloet.

Births

SENNEMA:
With thanksgiving to God for the gift of life, Norm and Valerie joyfully announce the birth of their son,

TIMOTHY WILLIAM

born on Sept. 2, 1990. He is the second grandchild for Mr. and Mrs. William Sennema of Hamilton and the fifth grandchild for Mrs. Rose Sikma of Orono and the late Mr. Pier Sikma. Another great-grandchild for Mrs. Fennie Groen of Brampton and Mrs. Bep Ritburg-Polman of the Neth.
Home address: R.R.#2, Dunnville, ON N1A 2W2

Birthday

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PATRICIA (Pietje) BOEYENGA

We are pleased to announce the 85th birthday on Oct. 2, 1990, the Lord willing, of our mother and grandmother.
We wish her continued good health and happiness in the years to come.
With love from:
Grace & John DeJong (nee Boeyenga) — Guelph
Debra & Michael Hampson — Toronto
Teresa & Willy Katerberg — Hamilton
Sandra DeJong — Hamilton
Tricia DeJong — Guelph
Address: 480 Elliott Ave., Apt. 307, Kingston, ON K7K 6J9

Marriages

WINTER-BOUWMA:
With joy and thanksgiving to God, Henry and Emma Winter and William and Gerda Bouwma are happy to announce the forthcoming marriage of their children,

DEBRA GAIL
and
ROBERT WILLIAM

The wedding will take place, D.V., on Saturday, Oct. 27, 1990, at 11:00 a.m. in the Providence Chr. Ref. Church of Beamsville, Ont., Rev. H. VanderPlaat officiating.
Future address: 200 Park Rd. N., Apt. 204, Oshawa, ON L1J 4L8

Anniversaries

With thanks to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents,

JOHN and TEENA CLAUS
(nee Greydanus)

on Oct. 22, 1990.
We pray that God will give you many more years together.
Heinze & Henrietta — Fordwich, Ont.
Michael, Heather, Trevor
Jessie Wesselink — Palmerston, Ont.
Stephen, William
Teena & Clarence Meinema — Red Deer, Alta.
John & Joanne, Jim, Jenny, Terry, Kelly
Whinny & Roger Micallef — Brussels, Ont.
John & Pauline — Listowel, Ont.
Laura
Raymond — at home
Grace — Listowel, Ont.
Jamie
Sylvia & Paul Colquhoun — Listowel, Ont.
April, Ken
Gerald — Kitchener, Ont.
We will be having an open house on Saturday, Oct. 20, 1990, at the Bethel Chr. Ref. Church, Listowel, Ont., from 2-4 p.m.
Best wishes only.
Home address: R.R.#1, Fordwich, ON N0G 1V0

Anniversaries

1965 — October 30 — 1990
"But seek first his kingdom and his righteousness, and all these things will be given to you as well" (Matt. 5:33).
With praise and thanksgiving to our heavenly Father, the children of,

GEORGE and SHIRLEY BERGSMA

wish to announce the 25th wedding anniversary of their parents.
Best wishes Mom and Dad.
Love from your children:
Jeff
Arlene
Pete & Janine (girlfriend)
Doreen
Yvonne
To celebrate this happy occasion an open house will be held at the home of our parents, 311 Maple Ave., Georgetown, Ont., on Nov. 4, 1990, from 2-5 p.m.

DenHelder — Kincardine
1950 — October 12 — 1990
"My command is this: love each other as I have loved you" (John 15:12).
With thanksgiving to God for his providence, we joyfully announce the 40th anniversary of our parents,

WILLEM and CORRIE VANDERVAART

May God continue to bless you in the years to come.
With love, from your children and grandchildren:
Stuart & Margaret — Kincardine, Ont.
Arlene, Lisa, Michelle, Susan
Joyce & Evert — Essex, Ont.
Ryna, Dana, Heidi
Laura & Clarence — Sarnia, Ont.
Susanne, Michael, Gregory, Daniel
Fred & Nina — Sarnia, Ont.
Stuart, Rachel, Paul
Margaret & Fred — Sarnia, Ont.
Marnie, Justin
Home address: 683 Scott St., Kincardine, ON N2Z 1T2

Obituaries

"Precious in the sight of the Lord is the death of his saints" (Ps. 116:15).
The Lord has called home our dear mother and grandmother,

SUSAN KATERBERG

in her 80th year. She received the crown of Christ's righteousness, having completed her pilgrim's journey, on Sept. 27, 1990.
Beloved mother of:
Henry & Jean Katerberg — St. Catharines
Rita & Jim Bosma — Ariss
Margaret & John Middeljans — Kitchener
Gertie & Bert Vanden Hazel — Moorefield
Richard & Angie Katerberg — Calgary, Alta.
Jenny & Harry Vellinga — Georgetown
Tina & Henry Chattillon — Acton
Willy & Teresa Katerberg — Hamilton
Beloved grandmother of 22 grandchildren and six great-grandchildren.
Funeral service was held at the First Chr. Ref. Church of Guelph, Ont., on Saturday, Sept. 29, 1990, with Rev. Van Egmond of Brampton officiating. Interment at Woodlawn Cemetery of Guelph, Ont.
Correspondence address: Rev. Henry Katerberg, 104 Sherman Dr., St. Catharines, ON L2N 2L5

Place your ad in the classifieds.

Anniversaries

Leeuwarden — Trenton
1945 — October 22 — 1990

MARTEN and WIEKE (Vicky) HEIDINGA
(nee Stienstra)

Psalm 121, the Lord's word to Dad and Mom on their wedding day, has often given them comfort and hope on their life's journey. They remembered it when dad was in Indonesia. In Canada, they read it in a new language. We children heard its echoes when there were job changes, when we moved to a new city, in church conflict, when illness struck, when our grandparents died. Mom and Dad believe in the loving Helper of Psalm 121 and we are so thankful that they told us all they knew about this mighty Father of all his people.
Derk & Annita Maat (nee Heidinga)
Derek Jonathan, Marya Jesca, Justin Robert
Jim & Coby Heidinga (nee Staring)
Catharine Dawn, Ryan James, Daniel Jonathan, Adam Joshua
John & Akke Heidinga (nee Terpstra)
Anna Victoria, Martin Garner, James Hendrick
Henry & Melinda Heidinga (nee Linker)
Matthew Benjamin, Stephen Andrew
We invite you to help celebrate Marten and Wieke's 45th wedding anniversary at an open house on Saturday, Oct. 27, 1990, from 2-4 p.m. in the Ebenezer Chr. Ref. Church of Trenton, Ont.
Best wishes only, please.
Home address: Camelot Bldg., Unit 302, 56 Tripp Blvd., Trenton, ON K8V 5V1

Congratulations to Engel and Biny Zomerman (nee van der Hoek) who will celebrate, D.V., their 60th wedding anniversary on Nov. 4, 1990.

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By Mark Roques
A book showing how the secular spirit of our age infuses school textbooks and how Christians can substitute a biblical worldview. Order by sending a cheque for $13.75 to:
Institute for Christian Studies
229 College St.
Toronto, ON M5T 1R4

For Sale
Mobile home, small, cute place, one bedroom, Florida room, hobby room, new roof, electric service, plumbing. 5 min. from beach, in beautiful park. Lot rent: $143.00. Asking $10,500 U.S. 10005 Bay Pines Blvd., Lot #314, St. Petersburg, FL 33708. Phone (813) 393-7053. Will be there Oct. 15th.

Farm for Sale:
Niagara-on-the-Lake Peach Farm: 28 acres of young orchards producing over 120,000 gross. Beautiful brick home, 2 extra houses, barns, cold storage. All equipment. City water and gas. Three itinerant workers, May to August. Price: $575,000. Contact: Marjorie Zavitz, Gray Permanent Real Estate, (416) 358-7171, Fax: (416) 358-7172.

Obituaries

"I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Romans 8:18).
The Lord took home into his eternal glory,

GEORGE VEENSTRA

The members of the ladies society "Deborah", First Chr. Ref. Church, London, Ont., express their Christian love and sympathy to Grace and family. May our heavenly Father be their comforter.

1930 — November 4 — 1990
With praise and thanksgiving to our Lord, we hope to celebrate with our parents,

ENGEL and BINY ZOMERMAN
(nee van der Hoek)

their 60th wedding anniversary. May God continue to uphold and bless you.
Truus & Rienko Haan
Cathy & Arie, Annette & Robert, Fred & Wilma, Elmer, Laura
Jerry & Margaret Zomerman
John & Bev, Andrew, Angeline, James
Tina & Stan Bootsma
Ed & Bernice, Rick & Alison, Howard & Rose, Leonard
and 10 great-grandchildren.
Home address: #620 St. Andrew's Centre, 12720 - 111 Ave., Edmonton, AB T5M 3X3

Real Estate

Super semi-dwellings in St. Catharines, Ont.!
Now under construction, an affordable new home for you! Brick and vinyl bi-levels, series 800 doors, large eat-in kitchens, oak cabinets and railings, side entrances into lower level and many more features. Don't pass these by! To inspect and purchase, call G.W. Abrahams Realty Ltd., broker - Linda Lammers, Sales Representative (416) 688-0037 or (416) 688-2422, pager 130.

For Rent

For rent: A two-bedroom apartment, $650 a month, all utilities included and a four-bedroom townhouse, $1,000 a month, all utilities included; Ancaster, Ont. Please call (416) 383-7183 after 6:00 p.m.

Classified

Personal

The Consulate-general would like to come in contact with the following individuals:
TERPSTRA, Rients, born May 19, 1926, immigrated to Canada on July 6, 1955.
THIJS, Hendrik, born March 14, 1926, immigrated to Canada on June 24, 1954.
VENDERBOS, Adrianus, born May 25, 1925, immigrated to Canada on May 25, 1956.
VISSCHER, Pieter, born May 10, 1926, immigrated to Canada on May 27, 1953.
de VOS, Marie Henriette, born Feb. 20, 1926, immigrated to Canada on May 24, 1957.
V.D. ZWEERDE, Jacob, born May 1, 1926, immigrated to Canada on May 26, 1957.
ASCHERT, Antonius Johannes, born May 30, 1927, immigrated to Canada on March 30, 1960.
BLOKZIJL, Hendrik, born May 15, 1926, immigrated to Canada on June 9, 1969.
BONNEMA, Fokeltje, born March 25, 1926.
BOOM, Abraham, born May 9, 1926, immigrated to Canada on May 17, 1957.
EGBERS, Jan, born May 2, 1927, immigrated to Canada on April 22, 1960.
HENDRIKS, Johanna Catharina, born Feb. 10, 1926, immigrated to Canada on April 30, 1957.
HUTTERD, Egbert, born Jan. 22, 1925, immigrated to Canada on Dec. 21, 1961.
KONINGS, Marinus Leonardus Antonius, born May 23, 1926, immigrated to Canada on May 1, 1959.
KRAAN, Gerrit, born Jan. 3, 1926, immigrated to Canada on July 3, 1957.
KROEZE, Johannes Bernardus Hendrikus, born Jan. 18, 1927, immigrated to Canada on Oct. 8, 1956.
KROONTJE, Catrinus, born May 29, 1926, immigrated to Canada on Sept. 14, 1953.
KUIPERS, Joostinus, born May 27, 1927, immigrated to Canada on August 2, 1957.
LAM, Hermanus Albertus, born Jan. 12, 1925, immigrated to Canada on July 12, 1954.
LAMMERS, Annie, born May 27, 1927, immigrated to Canada on July 9, 1957.
LANGEDIJK, Trientje Lenina, born May 15, 1925, immigrated to Canada on April 15, 1958.
LAUTENBACH, Wijpkje, born May 3, 1927, immigrated to Canada on April 3, 1956.
LEENE, Antonius Gérardu, born May 22, 1925, immigrated to Canada on July 6, 1955.
LEVIJ, Leon, born May 30, 1926, immigrated to Canada on June 13, 1982.
MANS, Ewald, born May 20, 1925, immigrated to Canada on May 10, 1954.
MEVISSEN, Joseph Huberts, born May 4, 1925, immigrated to Canada on Oct. 18, 1955.
MIKKERS, Johannes Gerardus, Maria, born April 29, 1927, immigrated to Canada on June 16, 1954.
SAUER, David, born May 2, 1925, immigrated to Canada on Sept. 15, 1952.

Consulate General
of the Netherlands
1 Dundas St. W., Suite 2106, Box 2
Toronto, ON M5G 1Z3
Tel: (416) 598-2520

Help Wanted

Mature loving person needed to help husband care for spouse with Alzheimer's at home. Light housekeeping duties, excellent access to public transportation, Ottawa. Call collect: 1-(613)-224-8234 evenings or weekends.

Help Wanted

SECRETARY REQUIRED
for a growing business in the **Stoney Creek/Hamilton** area. Individual must be a self-starter, able to work on own in busy environment. Typing 65 words per minute, pleasant telephone manners, organizational and interpersonal skills required. Training provided for use of computer. Please send complete resume, including work experience to:

Bobby Lawn Spray
P.O. Box 349, Fruitland, ON
L0R 1L0

or contact Cor or Hennie: days at 416-643-1288 or evenings 416-643-3905.

Help wanted on **dairy farm** near Barrie, Ont. Must be interested in dairy cattle and milking in parlour. Housing supplied. Contact John or Harry Eisses at (705) 436-1109 or (705) 436-1980.

Teacher

JARVIS, Ont.: Due to maternity leave, **Jarvis District Chr. School** will need a full-time **Kindergarten** teacher starting Jan. 7, 1991, until the end of the school year. This group of 27 pupils consists of two classes meeting on alternate days. Deadline for applications will be Nov. 1, 1990. All letters of application, resumes or inquiries should be sent to Mr. Garry Glasbergen, Principal, Jarvis District Chr. School, R.R.#1, Jarvis, ON N0A 1J0. Phone: (519) 587-4444 (school) or (519) 587-5374 (home).

SARNIA, Ont.: Lambton Christian High School, needs a **French** teacher, effective Feb. 1, 1991. Please send inquiries for applications to the principal, Mr. W. Drost, 295 Essex St., Sarnia, ON N7T 4S3

SMITHERS, B.C.: The Bulkley Valley Chr. High School of Smithers, B.C., will be in need of a **Principal** in Sept. of 1991. Please send applications with resume to Mr. G. Ewald, Box 2117, Smithers, BC V0J 2N0

Help Wanted

Education Department
Calvin College, Grand Rapids, MI

is accepting applications for possible openings in the following areas for the Fall of 1991:
• Early Childhood Education • Philosophy of Education • Educational Psychology • Reading • Elementary Religious Studies Methods • Curriculum and Instruction, and other related fields.

A doctorate in one of these areas is preferred; ABD considered. Responsibilities include teaching, student teacher supervision, and student advising. Calvin College is a Christian Liberal Arts College in the Reformed tradition. Applicants must affirm the goals and philosophy of education of the college. Send letters of interest, vitae, and transcripts to:

Dr. LeRoy Stegink, Chair
Education Department
Calvin College
3201 Burton, SE, Grand Rapids, MI 49546

The selection process will begin **December 1, 1990,** and continue until positions are filled. Calvin College is an Affirmative Action/Equal Opportunity Employer.

ATTENTION!

When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text. Thank you.

Accommodations

Bed & Breakfast: Beautiful Niagara Falls, Ont. A pleasant 15 minute walk to the Falls. Friendly home, nice rooms, superb breakfast! Dutch spoken. Mike and Joan Havinga. Tel. (416) 358-3534.

23-year-old, non-smoker is looking for a roommate to share an apartment or townhouse in Guelph, Ont. Call Nancy at (519) 638-2053.

Miscellaneous

Celebrating 15 years of progress in supporting the cost of developing Christian Textbooks for CSI.

YOUR GIFTS ARE TAX DEDUCTIBLE

Canadian Christian Education Foundation, Inc.

FRED R. VAN DER VELDE
EXECUTIVE DIRECTOR
2621 CAVENDISH DRIVE
BURLINGTON, ONTARIO L7P 3W6
(416) 336-5619

Peter & Marja can be found on page 15.

Help Wanted

For Sale

Now available ...

DO CHRISTIANS DRIVE FAST CARS? SHOULD WE TURN THE TV DOWN? DOES THE CRC NEED SOME CALM AND REASON? IS YOUR MIND CLUTTERED WITH INFORMATION?

GOOD QUESTION!

Good Question is a collection of 12 original songs about earth and heaven, God and TV, love and rejection, democracy and money, and, of course, driving fast cars.

Good Question is
Bill Van Dyk *(electric guitar, vocals)*
Paul Vanderkooy *(12-string guitar, vocals)*
Brad Davis *(bass guitar, vocals)*
Fred Feyen *(drums)*
Lara Schat *(vocals)*

To order (stereo cassette), send $12.50 to:

GOOD QUESTION
c/o Bill Van Dyk
116 Tissiman Ave., Chatham, ON N7M 4G7

Recorded at *Barnyard Studios*, Cedar Springs, Ont., May and June 1990.

Help Wanted

DORDT COLLEGE FACULTY OPPORTUNITIES

Dordt College has tenure-track openings for the 1991-92 academic year in the following fields:
ART: Candidates must be specialized in two-dimensional media, be prepared to share in the teaching of art history, and have an interest in exploring with the department the possibility of developing courses in graphic design. Advanced degree required.
ECONOMICS: Responsibilities include teaching introductory and upper-level courses and participating in a business seminar. A doctorate in economics or business is preferred, but a doctorate near completion will be considered.
DANCE AND VOICE PRODUCTION: Part-time openings in the department of theatre arts for (1) teaching two introductory courses in dance, (2) teaching one course in voice production, (3) possible production assignments in choreography, stage movement, acting and voice. Applicants should possess an M.F.A.
SOCIAL WORK: Dordt has a CSWE-accredited B.S.W. program. Applicants should have an M.S.W. and a minimum of two years post-M.S.W. practice experience.
SOCIOLOGY: Applicants should possess a Ph.D., but a doctorate near completion will be considered.
The following positions may also be open for the 1991-92 academic year:

AGRICULTURE
ELECTRICAL ENGINEERING
ENGLISH
JOURNALISM
MATHEMATICS/COMPUTER SCIENCE
PHYSICS
POLITICAL SCIENCE
PSYCHOLOGY

Dordt College seeks to hire individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship.
Inquiries regarding possible future openings in any field are always welcome.
Review of candidates will begin immediately and continue until positions are filled. Send letter of interest and resume to:

Dr. Rockne McCarthy
Vice President for Academic Affairs
Dordt College
Sioux Center, Iowa 51250
Ph. (712) 722-6333

Dordt College complies with federal and state requirements for non-discrimination in employment. Women and minorities are encouraged to apply.

NEEDED

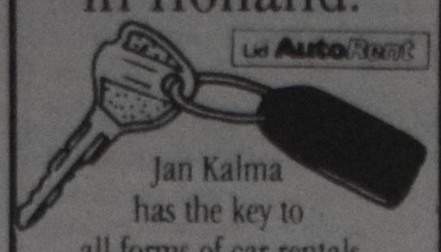
Retired or semi-retired pastor to help us in preaching, some teaching and visitation of the sick and shut-ins during the time of vacancy. Please contact:

Maranatha Chr. Ref. Church
c/o Peter Mol
5216 Vallance Cr., NW, Calgary, AB T3A 0T6
(403) 288-8019

Classified/Events

Miscellaneous	Help Wanted	Help Wanted	Events	Events

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.

Will deliver car to Amsterdam airport if desired.

jan kalma

De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

DURHAM CHRISTIAN HIGH SCHOOL

is looking for a

Director of Resource Development

to assist the school in the areas of promotion, recruitment and fundraising.

Applications for a full-time or part-time position will be considered. Job description available upon request. Resume may be sent to:

Business Administrator
Durham Christian High School
R.R.#1, Bowmanville, ON L1C 3K2
Tel: (416) 623-5940 (school)
or (416) 623-5533 (home)

Deadline: November 15, 1990.

OPEN HOUSE
2 P.M. - 5 P.M., SATURDAY, OCTOBER 13

PARKVIEW MEADOWS

— Townsend, Ontario —

"A friendly place for adult living"
featuring independence for life at reasonable cost

Come View the Model Suites in ...

BROOKVIEW: A 35-unit, 1- or 2-bedroom apartment complex; competitive life lease financing from only $85,500.

Also featuring ...

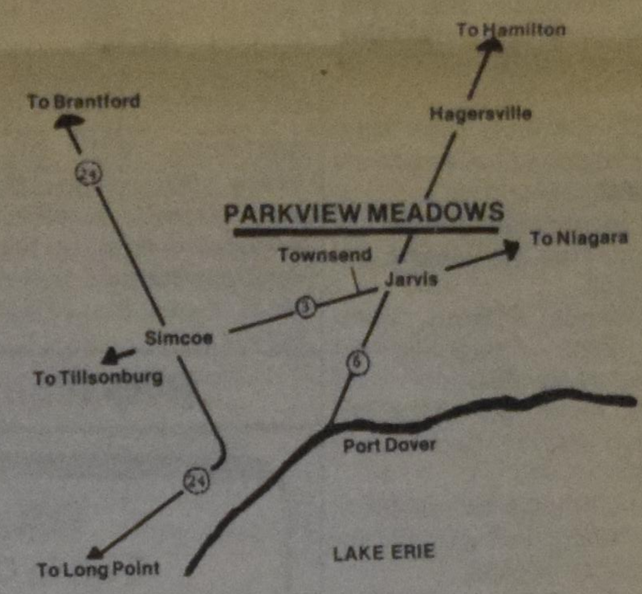
SOUTHVIEW: A 29-unit full-service residential facility offered on a monthly rental basis, and ...

PARKVIEW CENTRE: An amenities building with lounges, convenience services/shopping, library, billiards, activity rooms, elegant dining. Transportation co-ordination for appointments and special events.

In a country setting with nearby city convenience and superb recreational facilities.

This professionally managed non-profit community is being developed by Nanticoke Christian Senior Citizen Homes Inc. and offers quality craftsmanship with a variety of options.

Follow the Signs to:



Model Suites Decorated and Furnished by:

"CENTURY SQUARE DESIGN CONSULTANTS" of Stoney Creek

Events	

ISRAEL

World Home Bible League
Bible Land Tour

13 exciting days — Feb. 21 - Mar. 5, 1991
Cost: $1949.00 p.p. ex. Tor., dbl. occ.

Visit: Bethlehem
Nazareth
Masada
Jerusalem and many more
FREE Stop-over in Amsterdam

For complete information & reservation, write or call:

Rev. John G. Klomps
World Home Bible League
Box 524, Station A
Weston, ON M9N 3N3
(416) 741-2140
or
Meadowvale Travel Inc.
(416) 826-4141 **Reg. #1518992**

MISSIONARY TRAINING AND SERVICE FOR WORLD CHRISTIANS

METS

MIDDLE EAST TRAINING SESSION — Intensive Islamics study, travel, and internship in Egypt. **May 27 to July 15.** Academic credit available. Program cost, $995 (subsidized) plus $25 registration (extra — transportation, supplies, taxes). Requirements: completion of two years of college study, church approval. Apply by March 25, 1991.

STS

MEXICO SUMMER TRAINING SESSION — 24th year: cross-cultural orientation to world missions. **June 15 to August 14, 1991.** Study Bible, missions, Spanish; field work, home stay with Mexican families. Program cost, $850, registration $25 (extra — transportation, supplies). Requirements: high school completion by June 1990, church approval. Apply by April 25, 1991.

TASC
TRAINING AND SERVICE CORPS

Ask about TASC, 24- or 30-month study and internship in Latin America or Middle East, after METS or STS.

I.D.E.A. MINISTRIES
4517-A Broadmoor Avenue S.E.
Grand Rapids, Mich., 49512-5339
Telephone (616) 698-8393

Please send information about the program(s) checked below:

_____ Mexico Summer Training Session 1991 (STS)
_____ Middle East Training Session 1991 (METS)
_____ Training and Service Corps (TASC)

Name _____

Full Mailing Address _____

_____

_____

SALEM CHRISTIAN MENTAL HEALTH ASSOCIATION

FALL CONFERENCE and MEMBERSHIP MEETING

— Saturday, November 10, 1990 —

CONFERENCE: 9:30 a.m. Registration
10:00 a.m. Dr. Richard Houskamp (Director of Mission Effectiveness) Pine Rest, will speak on:
"A Theoretical Odyssey in Psychotherapy"
and
"Religious Issues in Psychotherapy"

MEMBERSHIP MEETING: 2:00 p.m.
(Featuring a panel of Salem's project representatives)

AT: John Knox Christian School, 82 McLaughlin Rd. S. Brampton, Ont.

"Blessed to be a Blessing"

The Clarkson Christian Reformed Church
hopes to celebrate its

Fortieth Anniversary

Saturday, October 13, 1990,
at "Mississauga Gospel Temple"
1814 Babertown Road, Streetsville, Ont.

7:00 p.m. - 8:00 p.m. Social Hour - refreshments
8:00 p.m. - 9:30 p.m. Exciting Program
9:30 p.m. Social Time - refreshments

Sunday, October 14, 1990

10:30 a.m. Rev. S. Greidanus
7:00 p.m. Rev. A. Kuyvenhoven

Special services of worship and celebration at
Clarkson Christian Reformed Church
1880 Lakeshore Road West
Mississauga, ON L5J 1J7
(416) 823-7262

THE
Family Christian Bookstore
750 Guelph Line
(Opposite the Burlington Mall)
Burlington, ON
L7R 3N5
Phone: (416) 637-9151
Thurs. and Fri. till 9 p.m.

Calendar of Events can be found on page 19.

You are cordially invited to an

Organ Concert

On October 27, 1990, at 7:30 p.m.
in Benton Street Baptist Church, Kitchener

Jonathan Oldengarm, Recitalist

For further information, contact Jonathan Oldengarm at (519) 338-3214 or Norm Farr at (519) 579-4587

Events

Oxfam CANADA

Send us your stamped envelopes!

You can directly support Oxfam-Canada's self-help development projects in the Third World by simply saving the stamped envelopes you receive and mailing them periodically to us. In this way, we have already raised $50,000! Here are a few pointers:

- **appoint someone in your home, office or business to look after this project;**
- **keep ALL envelopes you receive (both domestic and international mail);**
- **registered, special delivery, parcel post mail pieces are especially valuable;**
- **do not remove the stamps; however, loose stamps are also welcome**
- **start collecting all such mail now and make it a point to regularly forward your collection to the Toronto-area organizer of the Oxfam-Canada stamp program:**

Mr. Arie Yark
812 Burnhamthorpe Rd., Apt. 1910
Etobicoke, ON M9C 4W1

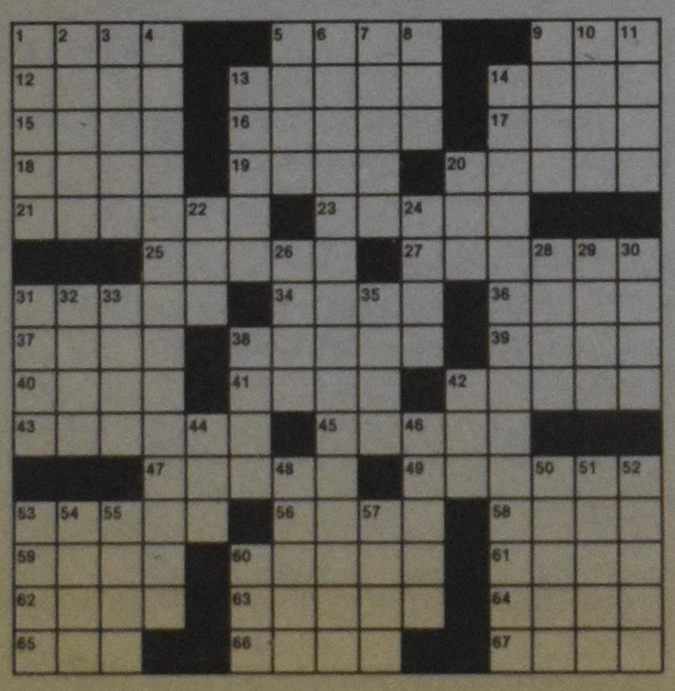
(Please remove this ad and display it in your home or workplace as a reminder!)

Calendar of Events

Oct. 10-20	Third annual tour of "The Brouwer Brothers," trumpeters, and organist Andre Knevel, **Oct. 10:** Cooke's Presb. Church, **Chilliwack,** B.C.; **Oct. 11:** St. Andrew's Presb. Church, **Victoria,** B.C.; **Oct. 12:** Maranatha Can. Ref. Church, **Surrey,** B.C.; **Oct. 13:** Can. Ref. Church, **Abbotsford,** B.C.; **Oct. 15:** St. Augustine's Anglican Church, **Lethbridge,** Alta.; **Oct. 17:** Rehoboth CRC, **Bowmanville,** Ont.; **Oct. 18:** Covenant CRC, **St. Catharines,** Ont.; **Oct. 19:** Providence CRC, **Beamsville,** Ont.; **Oct. 20:** Central Presb. Church, **Hamilton,** Ont.
Oct. 11	40th anniversary First CRC, **Ladner,** B.C. Special service at 8 p.m.
Oct. 13-14	40th anniversary of the Clarkson CRC, **Mississauga,** Ont. For info. call (416) 823-7262.
Oct. 13	RCBPO Chatham Chapter breakfast meeting. Speaker Harry Roffels. For info. call (519) 352-7944.
Oct. 13	Fourth annual "Apple Harvest Craft Festival" from 10 a.m. - 3 p.m., at Faith CRC, **Burlington,** Ont. Proceeds to "Beginnings." Don't miss this exciting day!
Oct. 16	RCBPO Second Fall Conference, Holiday Inn, **Guelph,** Ont. Theme: "Micah 6:6-8." Speaker: Dr. Richard Chewning. For info. call (416) 524-1203.
Oct. 17-19	Fourth Annual Giant Academic Book Sale, 10 a.m. till midnight, at Redeemer College Library, **Ancaster,** Ont.
Oct. 18	Fall rally hosted by London Region Can. Fed. of C.R. Women, 10 a.m., Bethel CRC, **London,** Ont. Speakers: Rev. Ed DenHaan and Mrs. Vivian Grant. Admission $3.00. For info. call (519) 633-2821.
Oct. 18	Public forum on "Setting our Sights by the Morning Star" 8 p.m., Ewart Angus Bldg., McMaster University, **Hamilton,** Ont. Speakers: Drs. Clark Pinnock and Hendrik Hart. For info. call Chaplain Aren Geisterfer at (416) 525-9140, ext. 4123.
Oct. 19	Retirement celebration for Hank Schaly, principal Renfrew & District Chr. School. From 8-10 p.m., Kirk Hall, 460 Raglan St. S., **Renfrew,** Ont. For info. call (613) 432-8304 or 432-6554.
Oct. 20	31st Annual Meeting of All-Ontario Diaconal Conference at John Knox Chr. School, **Brampton,** Ont. Theme: "Stimulating Relief in Christ's Name." Thirteen workshops and 14 seminars. Open to all! Registration info. available from your deacons.
Oct. 20	CPJ-Alberta 1990 Policy Conference, 9 a.m., Rosedale United Church, 1317-1 St. N.W., **Calgary,** Alta. Keynote speaker: Dr. Loren Wilkinson. For info. call (403) 429-3540.

Weekly Puzzle

by Betty Jorgensen



ACROSS
1 Chipper
5 Nonchalant
9 —-relief
12 Above
13 Heavenly food
14 Muscle condition
15 Cagliari cash
16 Caper
17 Memory
18 Ornamental case
19 HRE emperor
20 Passenger class
21 Actress Blythe
23 Boredom
25 "Of Thee —"
27 Hemingway
31 Viewpoint
34 Mythical monsters
36 Indian
37 Relish
38 Racetracks
39 Food
40 "L—" (TV show)
41 Contributed
42 "...to come — o'clock..."
43 TV newsman
45 Salad days
47 Turn inside out
49 Put up a mansard
53 Strained food
56 Swift steed
58 Arm bone
59 Type type: abbr.
60 Headdress
61 Roughneck
62 Rabbit —
63 Oriental
64 Keep
65 That girl
66 Inclination
67 Salver

DOWN
1 Moved a punt
2 Broadway musical
3 Summer TV fare
4 Aid for a novice cyclist
5 Hypocrisy
6 Riding high
7 Tear jerker
8 Shellac ingredient
9 — tube
10 Against
11 Noticed
13 Polynesian
14 Brain action
20 Mutt
22 Based: abbr.
24 Loch —
26 — Scotia
28 Coup d'—
29 Furious
30 Youngster
31 Protagonist
32 Tra —
33 Med. subj.
35 Short queen?
38 Golliwogg
42 From — Z
44 Holiday time
46 Metropolitan
48 Rear
50 Story
51 — Gay
52 Coxcomb
53 Patisserie items
54 Provo's state
55 Unusual
57 Smell — (suspect)
60 Bill

Last Week's Puzzle

S	T	A	R	S	■	M	A	R	C	■	C	L	O	D
H	A	M	E	L	■	A	R	E	A	■	L	I	V	E
A	B	O	D	E	■	S	T	A	T	■	A	M	E	N
G	U	Y	D	E	M	A	U	P	A	S	S	A	N	T
■	■	■	P	A	I	R	■	L	A	P	■	■	■	■
R	E	L	A	Y	S	■	■	G	I	G	■	A	M	P
E	L	A	N	■	■	G	H	A	N	A	■	L	E	O
E	D	G	A	R	L	E	E	M	A	S	T	E	R	S
S	E	E	■	E	A	R	L	Y	■	■	U	R	G	E
E	R	R	■	E	K	E	■	■	L	A	T	T	E	R
■	■	■	A	V	E	■	A	C	I	D	■	■	■	■
J	O	Y	C	E	C	A	R	O	L	O	A	T	E	S
A	B	U	T	■	■	H	U	M	P	■	P	L	A	T	O
M	I	L	O	■	A	R	E	S	■	T	I	R	O	L
B	E	E	R	■	D	A	T	E	■	S	T	A	N	D

Church news

Christian Reformed Church

Calls accepted

— to Calvary, Chatham, Ont., Cand. Sid Sybenga

— to East, Strathroy, Ont., Rev. Jelle Nutma of Rocky Mtn. House, Alta.

Calls declined

— to First, Kingston, Ont., Cand. Sid Sybenga.

New address

Rev. Jelle Nutma, 401 Adelaide St., Strathroy, ON N7G 2W3.

New telephone number

Rev. Bert Slofstra (First, Abbotsford, B.C.): (604) 850-9017.

Silver Anniversary

Mr. Wiebe VanderGaast, after serving the **Knox Christian School** for 25 years, is retiring from his position as custodian and handyman. We have certainly appreciated his presence with us and wish him a very healthy and well-deserved retirement.

An open house will be held on

Saturday, October 27, 1990, from 7 to 9 p.m.
at Knox Christian School in Bowmanville, Ont.

You are invited to come and wish Mr. and Mrs. VanderGaast well. Free-will cash gifts will be taken.

Help Wanted

THE CHILDREN'S AID SOCIETY OF HAMILTON-WENTWORTH
invites applications for

FOSTER (GROUP) HOME PARENTS

to operate a foster (group) home for up to six children.
This challenging position provides you with an opportunity to be part of a committed team of professionals meeting the needs of children who require a home away from home. The agency will provide support and training as well as a rate of $1,100 per month for each child in the home.

Qualifications preferred
Parent(s) experienced in fostering or working with teen and/or latency-aged children. Training in child care would be an asset.

If you are interested, please respond in writing to:

Placement Resources Unit
The Children's Aid Society of Hamilton-Wentworth
P.O. Box 1107, Station A, Hamilton, ON L8N 4B9
or contact Joan Crittenden at (416) 522-1121

The Children's Aid Society of Hamilton-Wentworth

"Power From On High"

FIFTH ANNUAL

HOLY SPIRIT CONFERENCE

★★

ALL DAY, SAT. NOV. 3, 1990

In the beautiful

KENNEDY ROAD TABERNACLE
141 KENNEDY ROAD NORTH
(just a few miles north of the 401)
BRAMPTON, ONTARIO, CANADA

A WHOLE DAY OF WORKSHOPS, PRAISE, WORSHIP, AND DYNAMIC TEACHING ENDING WITH SPECIAL EVENING WORSHIP SERVICE

REGISTRATION $20 PER PERSON (NOT INCL. MEALS)
(REGISTRATION STARTS AT 9 AM)

A Christian Communications Centre conference
For more information call (416) 890-3222

Books

Robert VanderVennen, book review editor

Worldwide church

Protestant influence in Cuba

Protestantism and Revolution in Cuba, by Marcos A. Ramos. Coral Gables, Florida: University of Miami Press, 1990. Softcover, 168 pp., $12.95 U.S. Reviewed by Paul Estabrooks, Canadian director of Open Doors with Brother Andrew, in Toronto, who has travelled to Cuba on numerous occasions and maintains close ties with Protestants there.

Marcos has produced a definitive work which carefully and thoroughly describes the Protestant church in Cuba from 1952 to 1988.

The first of the three chapters in the book is on "The Roots of Protestantism in Cuba," which summarizes a work by the author previously published in Spanish.

The second chapter documents "The Protestants and the Revolution Against Batista." Ramos accurately describes the degree of positive involvement that Protestant church leaders had in Fidel Castro's revolutionary movement. He acknowledges, however, that few were aware of how much that revolution would ultimately alter the country's religious atmosphere.

"Protestants in Cuba" is the third chapter, the bulk of the book, which will be of greatest interest to most readers. Here Ramos documents Castro's early move to the left and the resultant church conflict, as well as the exodus of foreign missionaries and national church leaders. He correctly concludes that these obstacles, nevertheless, developed growing maturity of faith among believers. Ramos also points out the significant fact that Protestantism is comparatively flourishing in what was previously a church scene dominated by Roman Catholicism.

The strength of this chapter is the detailed outline of the various Protestant denominations and their leadership. The largest groups are Baptist and Seventh-Day Adventist. Ramos overlooks the 1987 Annual Report of the Eastern Baptist Convention, though, which puts its membership at 6,235, with 2,555 new professions of faith. What denomination in the free world sees annual professions of faith at more than 40 per cent of its membership?

Factual, but needs more heart

One would have wished for more detail on the very sensitive current issue of government relations and relationships with the Ecumenical Council. Some comment on the restrictions under which the church must operate, not to mention the often dilapidated condition of many church buildings with local constraints on repairs, would also have been welcome.

The book concludes with 10 valuable appendices and a very welcome basic biography of leaders mentioned in the book.

The book is a significant feat with its careful documentation and insightful analysis and comment, but I wish it had communicated something of the heart and soul of the church in Cuba today. It also fails to mention the vitality of Cuba's growing Christian youth movement.

What is missing are the stories of Cuban believers: the warm, flowing tears of thankfulness from a lonely, isolated pastor encouraged by a visit; the joy of Christians receiving their first personal copy of the Bible from a foreign visitor; or the poignant appeal of a seminary rector who said to me, "If you could bring me a million Bibles, they would disappear in a minute."

Castro says, "Socialism or death!" A Christian youth articulated the response of many: "We are living for Christ! We are prepared to die for Christ!"

Friends of God

Wayne Brouwer

Complaint

"Hear me, O God, as I voice my complaint ..." (Ps. 64:1).

Last week our neighbour jumped up on the high wooden fence that he built to protect his private world, and yelled at me for mowing the lawn while he tried to sleep. It was the middle of the day for us. But he had stayed out late the night before and was trying to make up for lost time. He likes to complain about a lot of things, and I thought his request more than a little unreasonable. But I turned off the mower and gave him another hour and a half.

We don't like complainers. "Nagging isn't horse sense!" says one proverb. "When you feel dog-tired at night," accuses another, "it may be because you growled all day!"

Grumblers

Still, complaining seems to be an essential element of the human condition. One of Bishop Berkeley's *Principles of Human Knowledge* was this: "We have first raised a dust and then complain we cannot see."

Sound familiar?

In 1770 Edmund Burke published a little treatise that he called *Thoughts on the Cause of the Present Discontents.* I'm not sure what was bugging the world of his day, but his perception of its people sounds quite contemporary: "To complain of the age we live in, to murmur at the present possessors of power, to lament the past, to conceive extravagant hopes of the future, are the common dispositions of the greatest part of mankind."

Hmmm.

And I've always enjoyed the little lines of another English writer. He recorded the state of affairs in his community, and called it *The Parish Register.* Here's one observation:

Our farmers round, well pleased with constant gain,
Like other farmers, flourish and complain!

That begins to sound a bit ironic, though, when you know the man's name: George *Crabbe!* Maybe it described his own attitudes and feelings!

Proper complaint

Some complaining seems justified in our lives. Take the situation of a weary traveller at a New York City hotel. World-famous violinist Jascha Heifetz was in town for a Carnegie Hall recital. His musical perfection owes much to constant practice. Hence, on the eve of his concert, he was still sawing away at the midnight hour in his hotel room.

The telephone rang. It was another guest whose musical appreciation stopped much earlier in the evening. She demanded a little quiet.

But I am Jascha Heifetz," said the violinist.

"I don't care if you're Lawrence Welk," came the sharp reply. "I want to get some sleep!"

We've probably all made that phone call at one time or another. Or wished we had.

Excessive

Sometimes, though, our complaints seem excessive. British poet Matthew Arnold was a man known for his overly critical eye. It was neither kind nor gracious. He stayed one time at the home of an American family while on a speaking tour. His hostess offered him pancakes for breakfast. Arnold took one, tasted it, and then passed the plate to his wife. "Do try one, my dear," he said. "They're not as nasty as they look!"

Arnold wasn't a nice man. One of his neighbours even said of him when he died, "Poor Matthew; he won't like God!"

Maybe one could say that about David when reading Psalm 64. "Poor David; he doesn't like God!" After all, he opens his prayer by telling God he's got a complaint. Is it right to complain to God? Isn't that a bit of a sacrilegious thing?

Perhaps it is, at least in much of our mean-spirited whining. Still, when you think about it, all the excessive complaining in our world is actually a reflection of the excessive evil that surrounds us and even spills out from our own hearts. Perhaps if we ever stop complaining about that, we won't have a prayer left.

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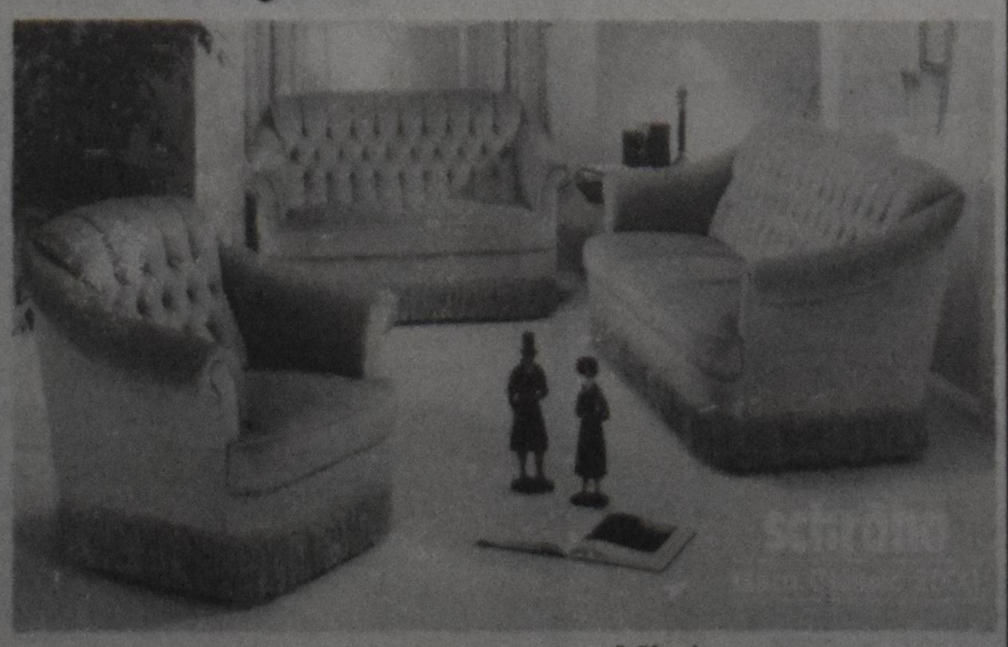

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